The Churchman.

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DAILY SERVICE.

"One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—*Psalm* xxvii. 4.

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH. 8, A. M.
ALL SAINTS CHURCH. 6 1-2, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.

Calendar, for May.

14. Third Sunday after Easter.
21. Fourth Sunday after Easter.
28. Fifth Sunday after Easter. Rogation Sunday.
29, 30, and 31. Rogation days.

Poetry.

From Keble's Lyra Innocentium.†

SONG OF THE MANNA-GATHERERS.

"This is the bread which the Lord hath given you to eat."

Comrades, haste! the tent's tall shading
Lies along the level sand
Far and faint: the stars are fading
O'er the gleaming western strand.
Airs of morning
Freshen the bleak burning land.

Haste, or ere the third hour glowing
With its eager thirst prevail
O'er the moist pearls, now bestowing
Thymy slope and rushy vale,—
Dews celestial,
Left when earthly dews exhale.

Ere the bright good hour be wasted,
Glean, not ravening, nor in sloth:
To your tent bring all untasted;—
To thy Father, nothing loth,
Bring thy treasure:
Trust thy God, and keep thy troth.

Trust Him: care not for the morrow:
Should thine omer overflow,
And some poorer seek to borrow,
Be thy gift nor scant nor slow.
Wouldst thou store it?
Ope thine hand, and let it go.

Trust His daily work of wonder,
Wrought in all His people's sight:
Think on yon high place of thunder,
Think upon the unearthly light
Brought from Sinai,
When the prophet's face grew bright.

Think, the Glory yet is nigh thee,
Power unfelt arrests thine arm,
Love aye watching, to deny thee
Stores abounding to thy harm.
Rich and needy,
All are levelled by Love's charm.

Sing we thus our songs of labor
At our harvest in the wild,
For our God and for our neighbor,
Till six times the morn have smiled,
And our vessels
Are with two-fold treasure piled.

For that one, that heavenly morrow,
We may care and toil to-day:
Other thrift is loss and sorrow,
Savings are but thrown away.
Hoarded manna!—
Moths and worms shall on it prey.

While the faithless and unstable
Mars with work the season blest,
We around Thy heaven-sent table
Praise Thee, Lord, with all our best
Signs prophetic
Fill our week, both toil and rest.

Comrades, what our sires have told us—
Watch and wait, for it will come:
Smiling vales shall soon enfold us
In a new and vernal Home:
Earth will feed us
From her own benignant womb.

We beside the wondrous river
In the appointed hour shall stand,
Following, as from Egypt ever,
Thy bright Cloud and outstretched Hand:
In thy shadow
We shall rest, on Abraham's land.

Not by manna showers at morning
Shall our board be then supplied,
But a strange pale gold, adorning
Many a tufted mountain's side,
Yearly feed us,
Year by year our murmurings chide.

There, no prophet's touch awaiting,
From each cool deep cavern start
Rills, that since their first creating
Ne'er have ceased to sing their part.
Oft we hear them
In our dreams, with thirsty heart.

Oh, when travel-toils are over,
When above our tranquil nest
All our guardian Angels hover,
Will our hearts be quite at rest?
Nay, fair Canaan
Is not heavenly Mercy's best.

Nnow ye not, our gloriour Leader
Salem may but see, and die?
Israel's guide and nurse and feeder
Israel's hope from far must eye,
Then departing
Find a worthier throne on high.

Dimly shall fond Fancy trace him,
Dim though sweet her dreams shall prove,
Wondering what high Powers embrace him,
Where in light he walks above,
Where in silence
Sleeping, hallows heath or grove.

Deeps of blessing are before us:
Only, while the desert sky
And the sheltering clould hang o'er us,
Morn by morn, obediently,
Glean we Manna,
And the song of Moses try.

Selected Matter.

From the article in the last Christian Remembrancer, on American Poetry, we extract the following critique on Emerson—the famous transcendental writer. We have heard that, several years since, when a copy of one of Emerson's works—his Essays, we believe—was sent by some admirer to Wordsworth, that truly wise and Christian Poet and Philosopher was shocked at its principles; and expressed afterward, to an American visiter, his astonishment that any one who knew him would present to him a volume maintaining such opinions.

In estimating thus highly the quality of intelligibility, we would not, of course, be supposed to touch upon that noblest class of poetry, which, treating of the deepest subjects that can occupy the mind, cannot be read without profound attention, nor mastered on a first perusal. We would not rank ourselves among those so happily satirized by "The Great Reasoner," "who take for granted that they are acquainted with everything; and that no subject, if treated in the manner it should be, can be treated in any manner but what is familiar and easy to them." But the same writer goes on to say, "Confusion and perplexity in writing is, indeed, without excuse, because any one may, if he pleases, know whether he understands and sees through what he is about; and it is unpardonable for a man to lay his thoughts before others, when he is conscious that he himself does not know whereabouts he is, or how the matter before him stands. It is coming abroad in a disorder, which he ought to be dissatisfied to find himself in at home." We wonder what Bishop Butler would have thought of Emerson's poems, the author of which forms so great an exception to the perspicuity we have been commending, that his green and gold volume may be compared to a corner into which has been swept all the dust and cobwebs of obscurity his tidier countrymen have been so careful to rid themselves of.

Mr. Emerson is known to all the world as a lecturer—the preacher and writer of a new philosophy. Such of his thoughts as are beyond the flight of prose, he has put into verse, and published in the wonderful volume before us, where they excite the idolatrous worship of his admirers, who think it slight honor, indeed, to place him at the head of the poets of his country; while, to us, much of these same compositions appears the most unequivocal nonsense which was ever gravely brought before the world. It is, however, a subject on which it is hard to dispute, from the difficulty of finding common ground. Hitherto, it has been considered a form of censure to pronounce a poem to be without meaning, a charge to be rebutted by those approving it; but, in this case, Mr. Emerson's followers admit it with a coolness which must be almost called complacency, as if it were a "slow" thing to talk so as to be understood. "Who understands a robin," say they, "or the hum of bagpipes?" But the cause of nonsense has been so ably urged by its advocates, that we should do it injustice to give our own interpretation of their views. We will therefore extract the following from the recent announcement of "The Coming Man:"—

"And first of his little volume of poems. They are not wholes, but extracts, from the volume of his mind. They are, as he truly calls some of them, 'Wood-notes,' as beautiful, changeful, capricious, and unfathomable often, as the song of the birds. On hearing such notes, we sometimes ask ourselves, 'What *says* that song which has lapped us in such delicious reverie, and made us almost forget the music in the sweet thoughts which are suggested by it?' Vain the question, for is not the suggestion of such sweet thoughts saying enough, saying all that it was needed to say? It is the bird that speaks—our own soul alone can furnish the interpretation. So with many of the poems of Emerson. They mean obsolutely nothing—they are mere nonsense-verses—except to those who have learned their cypher, and whose heart instinctively dances to their tune. It is often a wordless music—a wild wailing rythm—a sound inexplicable, but no more absurd or meaningless than the note of the flute, or the thrill of the mountain bagpipe. Who would, or who, though willing, could translate into common—into *all* language, that train of thought and emotion, long as the life of the soul, and wide as the curve of the sphere, which one inarticulate melody can awaken in the mind? So some of Emerson's verses float us away, listening and lost, on their stream of sound and of dim suggestive meaning. Led himself, as he repeatedly says, 'as far as the incommunicable,' he leads us into the same mystic region."

We are inclined to think a poet's mission to be something higher than a bird's or a harp's, but at least it is different. It is his gift to express new and deep thought: and we hold it to be a mere confession of incapacity for him to say, that he has ideas beyond his power of expression. So we all think; all persons whose minds are active, yet vague and indistinct, (the ordinary condition of readers,) feel the same; they have glimpses and guesses at something higher than they can reach, and it is this half-perception of the common mind which the poet enlightens. We do not acknowledge a man to be worthy of the title who only puts into indistinct dreamy words, our indistinct dreamy ideas; but we hail him as a teacher, an exponent of truth and nature, who sees so clearly, that he gives form to the vapors and mists of our minds. Poetry of the highest order delights, because it brings to light the obscure that has hitherto vexed us, the vague which has so far eluded our grasp. We dwell upon what his imagination has bodied forth; we have gained something not known or realized before; and from age to age gifted men arise, thus developing, harmonizing, expanding. But of such are not those turbid and restless souls, who write because they are perplexed, not because some great truth burns within them; who expect to clear the doubts of their own minds by setting them down on paper, as if words put in order would grow into ordered ideas. Mr. Emerson, we are convinced, must read his own poems with much the same expectation which leads on his sympathizing readers: in the hope that some new flash may break out of them, giving form to this chaos. It is said that artists of defective imagination, are in the habit of dashing a sponge against their muddy, uninspired canvass, anticipating that, in the splash and squander of colors, accident may reveal some happy conjunction of towers, and rocks, and sunbeams, which their own unassisted genius could not conceive. Mr. Emerson often appears to us to try the same experiment with pen and ink: his eye must glance over his work when he has done, to see what it has turned into. But it is time to support our assertions by example; and to escape the fashionable charge of "garbled extracts," we will quote a whole poem, long though it be.

URIEL.

"It fell in the ancient periods
Which the brooding soul surveys,
Or ever the wild Time coined itself
Into calendar months and days.

This was the lapse of Uriel,
Which in Paradise befel.
Once among the Pleiads walking,
SAID overheard the young gods talking,
And the treason too long pent
To his ears was evident.
The young deities discussed
Laws of form and metre just,
Orb, quintessence, and sunbeams,
What subsisteth, and what seems.
One, with low tones that decide,
And doubt and reverend use defied,
With a look that solved the sphere,
And stirred the devils everywhere,
Gave his sentiment divine
Against the being of a line:
'Line in nature is not found,
Unit and universe are round;
In vain produced, all rays return,
Evil will bless, and ice will burn.'
As Uriel spoke with piercing eye,
A shudder ran around the sky;
The stern old war-gods shook their heads,
The seraphs frown'd from myrtle-beds;
Seemed to the holy festival,
The rash word boded ill to all;
The balance-beam of Fate was bent;
The bonds of good and ill were rent;
Strong Hades could not keep his own,
But all slid in confusion.

A sad self-knowledge withering fell
On the beauty of Uriel.
In heaven once eminent, the god
Withdrew that hour into his cloud,
Whether doomed to long gyration
In the sea of generation,
Or by knowledge grown too bright
To hit the nerve of feebler light.
Straightway a forgetting wind
Stole over the celestial kind,
And their lips the secret kept,
If in ashes the fire-seed slept.
But now and then truth-speaking things
Shamed the angels' veiling wings,
And, shrilling from the solar course,
Or from the fruit of chemic force,
Procession of a soul in matter,
Or the speeding change of water,
Or out of the good of evil born,
Came Uriel's voice of cherub scorn,
And a blush ting'd the upper sky,
And the gods shook they knew not why."[*]

We could go on multiplying instances, but if we have been withheld by our limits from quoting sense, the argument has greater force still against a tide of nonsense. We will, therefore, only refer our readers to "The Visit," "Earth Song," "Mithridates," "Etienne de la Boece," "The Sphynx,"—indeed, to a good part of the volume, if it falls in his way. But there is much beside nonsense in Mr. Emerson's book, though this may be its grand feature, on a first glance. With some fine speeches in compliment to an undefined religion, and some of its professors, it is a directly infidel work, as distinct pantheism as, we believe, has yet made its appearance amongst us. Some of our readers are perhaps aware that, in his lectures, Mr. Emerson has expressed his view of the nature of evil, its inevitable, though indirect, tendency to good, in such a form, and illustrated by such examples, as make his statement unfit for our pages. His poems are full of intimations of this same sentiment with more decency of expression.

"Yet spake yon purple mountain,
Yet said yon ancient wood,
That night or day, that love or *crime*,
Lead all souls to the good."—P. 103.

"Higher far
Upward into the pure realm
Over sun or star,
Over the flickering Dæmon film
Thou must mount for love,

* * * *

Where unlike things are like,
Where good and ill,
And joy and moan,
Melt into one."—P. 137.

One long poem professes to be spoken by a fir-tree, on which his eulogist says, "He seems, (particularly in his 'Wood-notes') an inspired tree, his veins full of sap, instead of blood; and you take up his volume of poems, clad as it is in green, and smell to it as to a fresh leaf." We cannot here agree with Mr. Gilfillan; to us, the fir-tree's speech is very like Mr. Emerson, and not at all like a tree. Any one who has listened to the harmonies of a breeze-stirred pine, "its springs and dying gales," will, at least, feel certain, that its music-loving branches would sing in a well-ordered, solemn measure; with variety there would be a sweet monotony, an undersong, which these lines are especially wanting in. We quote the following lines, however, for the sentiments, which merit deeper censure than the versification.

"From the heart of God proceeds,
A single will, a million deeds.
Once slept the world an egg of stone,
And pulse, and sound, and light was none;
And God said, Throb; and there was motion,
And the vast mass became vast ocean.
Onward, and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But for ever doth escape,
Like wave or flame, into new forms
Of gem, and air, of plant and worms.
I, that to-day am a pine,
Yesterday was a bundle of grass.
He is free and libertine,
Pouring of his power the wine
To every age, to every race,
Unto every race and age
He emptieth the beverage;
Unto each, and unto all,
Maker and original.
The world is the ring of his spells,
And the play of his miracles.
As he giveth to all to drink,
Thus or thus they are and think.
He giveth little or giveth much,
To make them several or such.
With one drop sheds form and feature,
With the second a special nature;
The third adds heat's indulgent spark,
The fourth gives light which eats the dark.
In the fifth drop himself he flings,
And conscience Law is King of Kings.
Pleaseth him the Eternal child
To play his sweet will, glad and wild;
As the bee through the garden ranges,
From world to world the godhead changes;
As the sheep go feeding through the waste,
From form to form he maketh haste.
This vault which glows immense with light
Is the inn where he lodges for a night.
What recks such Traveller if the bowers
Which bloom and fade like summer flowers,
A bunch of fragrant lilies be,
Or the stars of eternity?
Alike to him the better, the worse,
The glowing angel, the outcast corse.
Thou metest him by centuries,
And lo! he passes like the breeze.
Thou seek'st in globe and galaxy,
He hides in pure transparency;
Thou askest in fountains and in fires,
He is the essence that inquires.
He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature,
He is the meaning of each feature;
And his mind is the sky
Than all its hold more deep, more high."—P. 70.

All this is not very easy to understand; but enough is apparent to satisfy the reader of the nature of Mr. Emerson's religious, or rather irreligious opinions. The book throughout professes the most far-spreading love, and sublimest philanthropy; but that these are on quite a different model from the Christian one, comes out plainly enough.

"Love's hearts are faithful but not fond,
Bound for the just, but not beyond;
Not glad the low-loving herd,
Or self in other still preferred,
But they have heartilily design'd
The benefit of broad mankind.
And they serve men austerly,
After their own genius clearly,
Without a false humility;
For this is love's nobility,
Not to scatter bread and gold,
Goods and raiment bought and sold,
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand, and body, and blood,
To make his bosom counsel good:
For he that feeds men, serveth few,
He serves all, that dares be true."

Again, the fir-tree, in mystic speech, advises its friends:

"Behind thee leave thy merchandise,
Thy churches and thy *charities*,
And leave thy peacock wit behind;
Enough for thee the primal mind
That flows in streams, that breathes in wind."

Mr. Emerson is undoubtedly a man of ability, though he has overvalued and mistaken his powers, and bewildered himself in speculations which his mind has not strength for. Even the sphinx's extravagances, though we cannot make out the connexion of one in ten of her oracular sentences, makes true the old wit's saying, "An eminent fool must be a fool of parts." It is not every one who could write *such* a farrago. He would have been a poet, had he not obscured his powers by the pursuit of vain imaginations; proudly brooding over mysteries which have already been solved for him, and searching in darkness for what the Day Star had risen to show him, till intellectual and moral perception are equally dimmed. Hence it is, that, in spite of a highly-gifted nature, his friends have to defend nonsense, to palliate profaneness, to blush at his daring justification of evil. However, these are minor points in the estimation of modern free-thinkers. Their confidence is not shaken in their prophet, even by the following admission:

"We think that we can observe in many of Emerson's later essays, and in some of his poems, symptoms of deepening obscurity; the twilight of his thought seems rushing down into night. His utterances are becoming vaguer and more elaborately oracular. He is dealing in deliberate puzzles—through the breaks in the dark forest of his page you see his mind in full retreat toward some remoter Cimmerian gloom. That retreat we would arrest if we could, *for* we are afraid that those who will follow him thither will be few and far between."

Surely, the love of darkness rather than light was never so plainly written in words before. The reason for regret is *naive* indeed. It is very true, a thick mist is falling on the unhappy philosopher; he gropes his way amid shadows; his genius lies under a nightmare; he strives for utterance and finds no words, while his disciples stand around, catching his "indistinct murmurs," for so they call them, and esteeming them inspiration. They who reject that service which is perfect freedom, as intellectual bondage, are, in the case of their own idols, so servile as to esteem highest the thoughts they cannot penetrate, and, in their voluntary humility, to hold what they cannot comprehend, to be, therefore, above their comprehension. So we can suppose some of those hearers on Mars' Hill, lovers of new things; turning from an apostle's teaching, to listen in obscure caves for the voice of the lying oracle. As an American, Mr. Emerson's poems must find a place here, but it is due to his countrymen to explain that our extracts in his praise have been penned by none of them. Rather is it the boast of this eulogist that Britain has the glory of first discerning his excellence, and rewarding it with honor. America is reproached in no very measured terms, for its blindness and insensibility to this great man. He is without due esteem in his own country: it has not proved itself worthy of his genius. Nor could we have supposed otherwise. Mr. Emerson, as we have said, has a different style from his countrymen; they are not likely to feel a charm in simple, no-meaning, sonorous words. And when their poets take up a profounder philosophy, they will, at least, require that they should understand it themselves.

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[*] This style is not so new as it may appear, except for the superior continuity which a prevading profaneness seems to give to Mr. Emerson's poem. We can trace a strong resemblance in what we have quoted with what follows from the pen of Dr. Corbet, written some two hundred years ago.

"Mark how the lanterns cloud mine eyes,
See where the moon-drake 'gins to rise;
Saturn crawls much like an iron cat
To see the naked moon in a slip-shod hat.
Thunder-thumping toad-stools crack the pans,
To see the mermaids tumble;
Leather cat-a-mountains shake their heels,
To hear the gosh-hawk grumble.
The rustic threed
Begins to bleed,
And cobweb's elbows itches;
The putrid skies
Eat mulsack pies,
Back'd up in logic breeches."

The doctor has the modesty to call his lines a non-sequitur, a more appropriate title for many of Mr. Emerson's than he has himself chosen; indeed, the headings of these poems seem quite as much a matter of chance as their contents.

HUMAN LILE.—Pliny has compared a river to human life. I have never read the passage in his works, but I have been a hundred times struck with the analogy, particularly amidst mountain scenery. The river small and clear in its origin, gushes forth from rocks, falls into deep glens, and wantons, and meanders through a wild and picturesque country, nourishing only the uncultivated tree or flower by its dew or spray. In this, its state of infancy and youth, it may be compared to the human mind, in which fancy and strength of imagination are predominant—it is more beautiful than useful. When the different rills or torrents join, and descend into the plain, it becomes slow and stately in its movements; it is applied to move machinery, to irrigate meadows, and to bear upon its bosom the stately barge; in this mature state it is deep, strong, and useful. As it flows on towards the sea, it loses its force and its motion, and at last, as it were, becomes lost and mingled with the mighty abyss of waters.

One might pursue the metaphor still further and say, that, in its origin, its thundering and foam, when it carries down clay from the bank and becomes impure, it resembles the youthful mind, affected by dangerous passions. And the influence of a lake, in calming and clearing the turbid water, may be compared to the effect of reason in more mature life, when the tranquil, deep, cool, and unimpassioned, mind is freed from its fever, its troubles, bubbles, noise, and foam. And, above all, the sources of a river, which may be considered as belonging to the atmosphere, and its termination in the ocean, may be regarded as imaging the divine origin of the human mind, and its being ultimately returned to and lost in the Infinite and Eternal Intelligence from which it originally sprung.—*Davy.*

CONSCIENCE.—Thy conscience is from GOD. Let it bear witness to thee, and not man. That which is from God, boast not thou before men; for neither can the praise of men lift thee up to heaven, nor their blame draw thee down from thence. Let Him see thee who is to crown thee: let Him be thy witness whose judgment is to award thy crown.—*St. Augustine.*

A Correspondent of the Christian Watchman, a Baptist paper, has been pointing out the beauties of extemporary prayers. He treats of four varieties of these: "prayers to God," "prayers to men," "prayers at men and things," and "prayers which are neither to, at, nor for, any thing whatsoever!" Under these heads, he tells truths which, one would think, might make all his readers long for a Liturgy.

Communications.

For the Churchman.

Suffering and Martyrdom are not always proof of the truth of the cause in which they are encountered. Mere delusion, in favor, of error has sustained honest minds even through that test of sincerity. Nor have instances been wanting of bad men, for unquestionably bad purposes, encountering the most painful difficulties, and even sacrificing their lives. This is in illustration, in its extreme development, of a principle operating very largely on the grounds on which a judgment of right and wrong should be based on the authority of others. No other man's persuasion, profession, or earnestness, however connected with apparent sincerity and excellence of character, is itself proof to me of the truth of any point or system which he may espouse. And yet it is by no means true, that the persuasion, profession, earnestness, and apparent sincerity and excellence, of others, are not often very valuable considerations in determining the judgment in its inquiries after truth. To be of value, however, they must be taken in connection with the nature of the subject, the established character, intellectually and morally, of the individual concerned, and the circumstances generally connected with his testimony.

We claim for the noble army of early Christian martyrs, and pre-eminently for their Great Lord and Head, that their sufferings and death were such, in themselves and their circumstances, as to justify their being regarded as proofs of the truth of Christianity. Attend we now, in this connection, to the sufferings and death of Christ. The uprightness and purity of His character may be safely regarded as a conceded point. None will look upon Him as a bad man prosecuting ill designs. But even if His acknowledged character were not sufficient security on this head, the circumstances of the case utterly forbid such a view of Him. The sufferings to which He voluntarily exposed Himself were entirely *passive*, encountered in a remarkably quiet and noiseless course of life. Impostors do not readily submit to such. Their plans are better answered by such sufferings and sacrifices as result from a bold career of active enterprise, busy and obtrusive working, excited vindication, or courageous defence. None of these appear in our Lord: He neither seeks persecution nor avoids it: He devotes Himself to His mission heartily and unobtrusively, and courts not nor fears opposition or enmity.

He is evidently not moved by the consideration, enforced by a knowledge of human nature, and which a shrewd designer rarely fails to turn to his advantage, that the cry of persecution is an aid to any cause in favor of which it is raised. In seeking, however, the promised benefit of this, you find recourse had to such obvious modes of helping on the effect, as dwelling much on the excellence of the system persecuted, the innocence, usefulness, and worthiness of its advocates, and the extreme ingratitude and cruelty of thus treating them; calling on associates to continue true and firm; and denouncing divine vengeance on the persecutors. Nothing of the kind appears in our Lord: His is precisely the deportment of one who is conscious of being right, and upheld by a sense of duty; and whose faith in God, therefore, raises him above all policies and appliances, and all arts and methods, to which selfish, party, or time-serving views rarely fail to have recourse for accomplishing their ends. The entire simplicity and disinterestedness of Christ's character exempt Him from all possible suspicion of such methods of advancing His religion. The sufferings which He encountered in that work were clearly those of an honest, sincere, and good man.

But may He not, although such an upright and excellent character, have been Himself under delusion, and one of those well-meaning enthusiasts and fanatics who have often labored and suffered much—sometimes even unto death—in favor of a cause wrong indeed, but sincerely believed to be right, and promotive of the glory of God, and the good of men? His own character, and that of His religion, most emphatically reply in the negative. The degree of fanaticism which would have sustained a deluded man through such sufferings as His, could have been nothing short of wild insanity. And we may safely challenge the objector to bring any evidence whatever, in His life and deportment, to sustain the idea of His being under such an influence. If ever those quiet and steady traits of character, that firmness and consistency of purpose, and that wise and intelligent prosecution of a good object, which speak an entirely sound and clear mind, and a mind raised above erratic and fanatical influences, marked a human being, they were eminently characteristic of Jesus of Nazareth.

And altogether of a correspondent character is the religion which He established. We see nothing in it of the ravings and wanderings of fanaticism; nothing of the affectation of mysticism, the love of the marvellous, the excitement of animal sensibility, the connivance at favorite propensities of our fallen and corrupt nature, or other efforts to gain the advantage of the different shapes and operations of mind, whereby influence may be exerted over human sentiments, feelings, and action, which never fail to characterize the religion of the fanatic. It is also a very marked feature of Christ's religion, that its whole system is founded on facts with respect to which a sane mind could not have been mistaken; and on analogies and coincidences with a previous ancient and well known system, and wonderful proofs of its being the completion of types and prophecies contained in that system, which an unsound mind could never have adjusted. If our Redeemer's sincerity was one of misguided enthusiasm, it was a case of insanity without any of its proper symptoms—of frenzy in a mind characteristically cool, consistent, and deliberate; working out a system altogether sound in its intellectual properties, pure in its requirements, elevated and dignified in its features, essentially connected with circumstances precluding the idea of any but a healthy and intelligent mind being occupied in its formation, and casting itself, for its influence and success, on its inherent excellence, in virtuous superiority to all winning or compulsory measures inconsistent with rational reliance on its moral worth and power, and on the good providence of God.

Such a view of the sufferings and death of Christ, although by no means the chief and most important one to which we are called, is of great practical value. It proves that He was a good and sincere man, as He was also obviously capable of understanding and appreciating the purpose for which He lived, labored, suffered, and died; and consequently, that that purpose—the establishment of the Gospel—was identical with the truth and the right. The Gospel, therefore, is true and right—is of GOD. This point settled; the reasonable man sees that his only further duty in reference to it is, to ascertain what that Gospel is—not what it ought to be, what is suitable and proper in it, what he thinks fit to be selected from it, what of it he can work up into a system satisfactory to himself—but *what it is*. As such, its very nature as *of God*, lays him under a moral obligation to receive it, and to adopt it as the rule of his faith and conduct.

B. T. O.

For the Churchman.

CHRIST'S FAST AND TEMPTATION—NO. IV.

Christ's fast of forty days, and subsequent temptation, first in the wilderness, then upon the summit of the temple, and last upon the mount, prefigured under the Old Dispensation, and typical under the New, and an earnest to the Church of her final triumph.

THE CHURCH, having been delivered from her wilderness state of extreme privation and suffering, and by miraculous aid placed in rest and security; being no longer obnoxious to the civil power, which had, itself, become Christian, now enters upon her *second great stage of trial*, and, like her Lord, is placed upon the very "pinnacle of the temple"—(which Temple is but a symbol of our Lord and His Church)—the civil power being now but the subservient handmaid of religion, as it should ever be; neither interfering with each other's rights, but faithfully observing the Divine precept, to "render to Cæsar the things that are Cæsar's, and to God the things that are God's." This scriptural connexion between Church and State, was most beautifully exemplified in the reigns of the great and pious emperors, Constantine and Theodosius, when religion was in its best and purest state; from which time it has suffered a gradual deterioration, although (like her symbol, the moon) the Church has had her periodical changes of light and darkness.

Through her obedience and faith being thus placed at the summit of earthly security and bliss, even upon the very 'pinnacle of the temple,' being well 'settled and grounded' upon the Rock CHRIST JESUS,—now it is that the Tempter comes to the Church, with a more subtle temptation than the first, vainly persuading her (as the favorite of heaven) to cast herself from thence, where she could receive assistance only from the prince of the power of the air, with the presumptuous hope that she should be borne up uninjured by the hands of angels. The Dragon, that old serpent, being dispossessed of his imperial authority in the State, now as a wolf in sheep's clothing, enters the fold of the Church, and, by damnable heresies, tries to regain his lost dominion. In this attempt, he was, for a time, but too successful, fiercely tearing in pieces the flock of Christ, driving many back to their wicked idolatries, and to the denying of the Lord that bought them. *Arius*, a presbyter of the Church, does Satan instigate, to proffer the great temptation; who, by gentle insinuation, and apparent love for the truth, would fain persuade the Church, now in the full and undisturbed profession of her faith, to cast herself down from the pinnacle of the temple, even from Christ her Head, by an open and bold denial of His Divinity. The emperor Constantine, foreseeing the gathering storm, already black with impending ruin, which was coming upon the Church, summons the first grand Œcumenical Council, which was held at Nice, when were present three hundred and eighteen bishops; the bishop of Rome being absent,[*] from infirmity. This seemed but a dim foreshadowing of the future, when, from willing defection, he should absent himself from the councils of the faithful.—This was an assembly of holy martyrs, some of whom had a right eye torn out, others had lost a right arm, and almost all bearing in their bodies the dying of the Lord Jesus. Yet, amidst even these, were a few contentious spirits, who concealed within their bosom the lurking serpent of Arianism, who were dangerous as sunken rocks. When the bishops had all assembled, the emperor ordered a large apartment to be prepared in the place, where they should hold their deliberations; and, atttended by a few followers, he was the last to enter the room,—his personal beauty attracting much admiration, which was increased by his extreme modesty. A low stool was placed for him, in the middle of the assembly, upon which, however, he did not seat himself, until he had asked the permission of the bishops; and they all then sat down around him. And, like the sun of their system, he did (by his wisdom and pious zeal) regulate and illume their whole proceedings, exhorting them all to unanimity and concord, reminding them of the cruelty of their late tyrants, and how grievous it was, (when their enemies were all destroyed, none daring to molest them,) that they should fall one upon another, instead of solving all their doubtful disputations by the divinely-inspired Word of God. These, and similar exhortations, like an affectionate son, he addressed to the Bishops, desiring their accordance in the apostolical doctrines. Most of them present, were won over by his arguments, established concord among themselves, and embraced sound doctrine. But the few who sided with Arius, drew up a declaration of *their* creed, and presented it to the Council. Instead of being recognized, it was torn to pieces, and was declared to be spurious and false. So great was the uproar raised against them, and so many were the reproaches cast on them, for having betrayed religion, that they all, with the exception of Theonas and Secundus, stood up and excommunicated Arius. This impious man, having thus been expelled from the Church, a confession of their faith was drawn up, by unanimous consent, which is received to this day by the faithful.[*]

Thus, in the very beginning of the temptation, did the Church indignantly repel that, which, for the mere purpose of ostentation and personal aggrandizement, was designed by the crafty Tempter, for her snare and ruin; and, like her Lord, did she rebuke the devil by, "It is written, thou shalt not tempt the Lord thy God." Yet again and again did the Church, by her general Councils, have to strike at this hydra-headed monster of heresy, which, as soon as destroyed, would again rear his horrid form, breathing forth blasphemy and death against the followers of the Lamb; till, at length, the whole field of the Church seemed almost overspread by hurtful tares,—error leading on in her train, ignorance, wordliness, and blind superstition; and a night of more than Egyptian darkness was again about to enshroud the world, in all the horror and gloom of the "second death."

Satan, failing to overcome the faithful in the Church, by an open denial of Christ, commences a different and more specious mode of operation, to effect his purpose. The Dragon, a symbol of Paganism, had been wounded to death by the Sword of Constantine; but its way was rapidly preparing for a new and unprecedented career. It was to be revived under a nominally-Christian form. *It differed from the elder paganism in worshipping, by the name of a Saint, the statue which its predecessor worshipped, by the name of a goddess, and kissing the feet of St. Peter, for those of Jupiter.* But Roman paganism, with all its arts, was simplicity itself to the new master of its throne; yet, when it "returned,"[†] it found a still sterner trial in the presence of the true religion, that stood (even in that day of adversity) like its Lord in the wilderness, the sign to the evil Spirit, that his time was at hand—and putting his proudest temptation to shame. Auricular confession, absolution, indulgences, miracles of bones, images, and pictures, and, to crown the whole stupendous imposture, transubstantiation—the claim of man to be the maker of God—were the guilty and powerful means by which paganism, newrisen, forced its way through the tumult of nations, and bowed in worship the bold barbarian crowns and helmets of the north and west, before the feet of a monk and an Italian. In the dissolute capital of Rome, did these dreadful corruptions find their support. But there were to be found churches and nations, who shrank with just detestation from the adoration of any emblem, that should represent the One Great Invisible. The emperor Leo, determined to abolish that worship, which he pronounced idolatrous; he prohibited its use in Constantinople; he then sent a command to Gregory II., to remove the images from the Roman altars. The pope answered his sovereign with haughty defiance, saying, "the eyes of the nations are fixed on *our humility*, and they revere as a God upon earth, the Apostle St. Peter, whose image you threaten to destroy.—The remote kingdoms of the west, present their homage to Christ and His vice-gerent, while you are deaf to the voice of the Sheperd. Abandon your rash and fatal enterprise; reflect, tremble, and repent; if you persist, we are innocent of the blood that will be spilt; may it fall on your own head!" The pope immediately thundered out his bulls, which soon spread abroad the blaze of war. The imperial fleets, after a long series of conflicts, were at length, in a battle on the Po, put to rout, where the slaughter of the Greeks was so great, that for six years, the people refused to eat the fish of the river.

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[*] See Theodoret.

[†] See Matthew, xii. 44.

What a mournful contrast do these proceedings present, to the one before given us in the emperor Constantine, who, from his bishops, found a quick and affectionate response to his own manly piety and love of truth; both, together, settling and confirming the disturbed faith, not by the sword of man, but in a bloodless war, by "the Word of God which is the sword of the Spirit," in all unanimity and love!

Thus, by the worship of saints and images, and by the corrupt assumption of supernatural power, in the working of vain and useless miracles, merely for emolument and vain glory, did the Roman branch of the Christian Church, not only create the first great schism, but give way to the second great temptation of Satan; which was most strenuously resisted by the eastern branch. Constantine, the son and successor of the emperor Leo, summoned the Byzantine, or seventh General Council, consisting of three hundred and thirty-eight bishops of Europe and Natolia, (the western churches had already been withdrawn by the Pope,) in which they decreed unanimously, that "all visible symbols of Christ, except in the Eucharist, were blasphemous and heretical—that image-worship was a corruption of Christianity, and *a renewal of paganism!*—that all such monuments of idolatry, should be broken or erased—and that all those who should refuse to deliver up the objects of their private superstition, were guilty of disobedience to the Church and the emperor." Nobly then did the true Church contend, even unto death, for "the faith once delivered to the Saints." E.

For the Churchman.

Mr. Editor.—As it was incorrectly stated, in a recent editorial, that the Rev. Dr. Mason's valuable book—"Selectæ E Patribus," was used in only one College (St. Paul's)—you will, I am sure, be glad to know, that the work has been adopted in the College of St. James, as a class book. Such was the strong recommendation of Bishop Whittingham, and the resolution of our Faculty, as soon as the book appeared. This correction is certainly of importance to St. James's, and may not be without some interest to the learned Presbyter of this Diocese, who would justly expect that his labors should be duly appreciated in the Diocesan College of Maryland.

While noticing this matter, allow me also to answer another (implied) charge of deficiency in the course of studies in the Church Colleges. I allude to the last of the very sensible letters on Education, addressed, by your correspondent "Contributor," to the Rev. Dr. Hale. He deplores a supposed universal neglect, in our Colleges, of the study of the History, Government, and fundamental principles of the Church of Christ. He will be glad to know that it has long been otherwise. Many years since, regular class-instruction was carefully given on these important topics, in St. Paul's College in your Diocese: I presume the fact is stillthe same. Here, in St. James's, the prescribed course of study has, from the first, embraced, perhaps, all on these subjects that can be introduced into a Collegiate course. Burton's Church History, (edited by Bishop Doane,) was at first used in St. Paul's College, but (if I recollect rightly) was there superceded by Palmer's much better book, as soon as the latter was published. Dr. Henry's Compend of Bingham's Antiquities of the Church, was adopted and regularly used in St. Paul's from its first publication. The same may be said of this Institution since its opening; and is believed to be true of other Schools of the Church. Here we have also so pursued the study of the "Evidences" as to make the Church appear and teach in her true character as the "witness and keeper;" and, as the mother of her children, able and authorized, to confirm them in the holy faith of their baptism, not consenting to have the reality of that faith brought to trial as a doubtful thing before sceptical young judges. We have also used, with great success, Dr. Christopher Wordsworth's "Theophilus Anglicanus"—a work which was prepared for Harrow School in England, with the direct view to its use as a class-book. Though this book needs alterations to suit young *American* churchmen, and might, perhaps, be made more clear and concise, yet experience here proves it admirably calculated to indoctrinate the young collegian in those truths which may be called *ecclesiastical*, and which "Contributor" so justly deems important. Professor Sewell's books on the "Evidences," and on "Morals," are also used in our instructions here; but their want of system and completeness, leave the gap they were intended to fill, still open. It is moreover necessary to a full appreciation of the system of Church-instruction, given here, and in similar schools, to bear in mind, that Sundays and holy-days furnish, in their sermons and catechetical classes, regular occasions for doctrinal teaching, such as young students need and can receive, in all that is essential to the training of a well-informed Churchman.

This communication has already exceeded the few lines at first designed, but the occasion may further serve to allude to another instance of the want of information about Church schools and their customs. It was a very little matter, but was made very momentous. Some latin hymns were recently used in a special service in one of our Colleges, and forthwith the attack and defence were conducted on the ground that this was a new thing in America; while, nearly a score of years since, the same very innocent thing was done in the Flushing Institute; and the custom has been harmlessly propagated from that source into other institutions modelled after it. Indeed, Mr. Editor, it is only justice to the excellent founder of this whole system of Church schools in America, to say openly, now and then, what so many affectionately remember,—that nearly, or quite, all that we now hear, as the teaching of sound wisdom in the matter of education, was held, and felt, and practised, years ago in the Flushing Institute, and in St. Paul's College. What good Dr. Arnold began at Rugby about twenty years ago, was at that very time begun at Flushing by another also, yet living. And all that so much gladdened Mr. Sewell's overflowing heart at St. Columba's a year or two since, all this he could have seen the American Church working out years and years ago at Flushing, and College Point. From that source the Church has already drawn (we hope) not a little; and from the wise and holy principles there first (among us) realized, we pray the Church may yet draw more and more largely, until the supply may equal the needs of all her children, and until all her children may learn to seek the satisfaction of their needs from no fountains but those which she opens and promises to keep pure.

J. B. K.

College of St. James, Maryland. May 5, 1848.

CAUTION TO PASSIONATE PEOPLE.—A young man, in St. Louis, recently killed his brother-in-law, during a fit of violent passion. He was at that time a stout, robust man, but the crime has so preyed upon him that he is now, it is said, a maniac, and very emaciated and feeble. He does not speak to any one, and his head is constantly bent, as he fears to see his victim should he look up.—*New York Paper.*

THE CHURCHMAN.

New-York, Saturday, May 13, 1848.

The writer of the following communication has touched on a subject that deserves a fuller treatment. Of the benevolent design of the society referred to, and of the great majority of its members, we have not a doubt; and as little do we doubt that its immediate results, in the relief of temporal wants, are extensively beneficial. These are reasons why they who view its operations from our correspondent's point of observation, should approach it with tenderness and great consideration for the feelings of others; but they are no reasons why its true relation to the Church should not be pointed out. Our own views, it is hardly necessary to say, agree with those of our correspondent.

Should he see fit to continue the subject, we should be pleased to have him view it in connexion with the *Offertory* and the capability and obligation of the Church by this means to supply those wants, the real pressure of which leads many of her members to look to a strange source for relief.

For the Churchman.

CAUTION TO CHURCHMEN.

Mr. Editor,—Many communicants of the Church have lately become what is called "Odd-fellows."—They generally explain their adhesion to that Fellowship, as simply an interest in a society for Mutual Insurance; and they assure me that nothing is "done of them in secret," which a good Christian may not do "to the glory of GOD." This, I am happy to believe, on their assurance; and with the society, as an *insurance company*, I can have no quarrel. I find the society, however, occasionally going out of its place as an Insurance Company, and assuming the office of teacher and interpreter of GOD's holy word. In several of its publications, (either official, or highly esteemed, and widely circulated by Odd-fellows,) I find sad perversion of gospel truth, and many statements with regard to CHARITY, which contradict the doctrine that there is no *true* charity, except in the fellowship of the HOLY GHOST, and in the souls of regenerate men.—Now, my object, in this communication, is only to inquire, Whether Churchmen, who belong to this Insurance Company, cannot prevent the publications of the society from thus attacking the fundamentals of our holy religion? For their serious consideration, I select a few paragraphs, from a dissenting newspaper, which coincide with my own *personal observation*, and which, (occasionally altering the phraseology,) I include in brackets. I can vouch for their substantial truth.

[In an offical exposition of the principles of Odd-Fellowship, we are told, that "it brings together men of every sect and party; and as they mingle, from week to week, the rough corners of prejudice are sure to be battered off; and the sharp features of hard-faced bigotry to be smoothed and softened. *The partition walls that divide sect from sect*, and party from party, are broken down." And thus it is added, that by uniting with the order, persons will become "better men and better Christians, for they will imbibe more of that first and greatest of all graces, *charity*, that thinketh no evil." Who does not see the bearing of all this, as interpreted by the latitudinarian principles of a large proportion of the members of these institutions? A conscientious devotion to the interests of the Church of GOD, is "hard-faced bigotry;" and these *bigots* are to be made better men and better Christians by joining the lodge, where they are taught to "think no evil" of any sect or party! Can Churchmen sanction such doctrine as this? Again: In the official document to which I have referred, the angels are represented as bending from heaven to "smile on the good Samaritan who stoops to bind up the wounds" of a brother of the order—"aye, and God himself will write the deed in the book of remembrance, and bless and prosper him that had compassion on his suffering fellow mortal. *Whether these works are done by the Churchman or the Odd-Fellow, is of little consequence.* They are works that Heaven will own and bless." These are sentiments officially uttered, and yet they most directly and palpably contervene the testimony of the word of God. The periodicals of these societies abound in statements of this character; frequently, however, going to far greater lengths in heretical teaching. A published article affirms that Odd-Fellowship is designed to answer 'some great purpose in the practical application of Christianity, which *the church, as an organization, cannot attain, in the present condition of the world*.' Another article contains the following:—"What is Odd-Fellowship? We answer in a single word, *it is practical Christianity*. It combines all that is excellent in religion, pure in morals, and benevolent in practice." Such is the boast of a society organized upon the most guarded principles of *mutual insurance*, yet, practically recognizing the loosest latitudinarianism, as the only genuine Christian charity!

In their funeral orations and obituaries, one of the commonest things among these associations, is to send their departed members to heaven, simply by virtue of their fidelity to the principles of the order. Heaven, itself, is sometimes represented as a grand Lodge, and our Blessed Lord JESUS CHRIST, is addressed in a blasphemous jargon, as the *Grand Patriarch, Vice Grand*, or some other official of a mutual benefit association of O. F.!]

Now this last asserted fact is the one, which, as *having been verified, in my own observation*, has moved me to write this communication. I am a parish priest, and several of my worthy people are Odd-fellows. A person in our neighborhood died, of late—not "in the confidence of a certain faith," &c., but having never been baptized, and continuing, to the last hour of life, equally destitute of faith and works, though, as a neighbor, we all respected and loved him. He was buried on a Sunday, with extraordinary pageantry and parade. Observing several of my parishioners (communicants) absent from their usually well-attended duties, I ventured to expostulate with one; and begged him to ask himself, whether even a funeral should have withdrawn him from his duties to GOD, when unnecessarily set at the hour of service, and turned into a mere display of a Mutual Insurance Society? He was a good man, and answered me honestly. *No:* He added—"I must say my odd-fellowship was staggered a little by some things that happened. There was Mr. A——, the Socinian preacher, acting as chaplain; and he said more for neigbor B., than the prayer-book says for our best bishops, at the grave. He spoke as if his salvation was certain: but what worried me most was—he went so far as *to thank the great Lodge-master, for opening the door to the Grand Lodge on High, to our departed brother!*"

Now, as a pastor, I only ask, can Churchmen, who may be Odd-fellows, submit to such things, consistently? Have they no redress? If so, I shall more and more content myself in refusing fellowship with any *Insurance Company*, that so treats the "Communion of Saints, and the FELLOWSHIP OF THE HOLY GHOST."

PASTOR.

The article on American Poetry, in the last number of The Christian Remembrancer, is conceived in a fairer spirit than is usually manifested in foreign journals of the same class in politics and religion. The reviewer not only does not look to American poets for a reflection and reproduction of English habits of thought, and estimate excellence by its conformity to an English standard, but he sets out with the maxim that the great charm of the poets of every country is their *nationality*. "Citizens of the world are not poets, though the extended sympathies, implied in the term have their uses and advantages in other callings. The dreams and visions, the glories and illusions of youth, the faith, the history, the traditions of his country, the worship of native hills, and groves, and streams, linger by the poet all his life long. With mankind at large, these impressions fade before new, and therefore stronger, interests. But the poet is for ever looking back; he never loses his childhood; he does not let the past slip away from him, but gathers up the years as they fall, and is child, and youth, and man, all in one." With this just canon of criticism, it is of course matter of complaint against American poets, that "European poetry is their model: old turns of thought, old illustrations, old fancies—all learnt in the study, not the nursery, and of which their native land bears no trace—their resource." These are no charms in the eye of the reviewer, who would have the poets of America catch inspiration from "the magnificence and beauty of her natural scenery, her interminable forests and untrodden plains, and her glorious autumn hues." These principles of criticism are just and manly, and such, we may add, as have guided the public taste in this country to much the same estimate of individual poets, as that formed by the reviewer, who, however, shall give judgment in his own words:

"What we say applies to the body of American poets, as we see them in Mr. Griswold's very extensive selection from their works. We shall, of course, have occasion very much to modify such a general expression of opinion, when we come to consider the claims and powers of individuals; and we feel it is not fair to pursue the subject further, without the admission that one poet, at least, our neighbors have, who *is* national in the fullest sense of the word, who is an American or nothing; whose sense of beauty has been fostered amidst those illimitable forests, those green savannahs, those glorious streams; who has an eye or a heart for nothing else; whose religion and whose politics cannot look beyond his country; who sees in republicanism all greatness and every source of perfection, and in independency and liberalism all that is true in religion; who believes the elements themselves to be opposed to the old world—making the winds play their pranks upon our roofs and tiles—and the 'sea, with its restless surges, eating away the shores of earth's old continents;' who cannot speak, however incidentally of kings, but 'tyrant' goes before as an epithet, nor name the word priest, but with allusions to hypocrisy and oppression. Alas, that the true poetic germ should be planted in a soil so uncongenial for its free and full development—that a nation's faults should blot so fair a page! Yet, in face of these, William Cullen Bryant *is* a poet, a poet of whom his country or any country may be proud—faithful to his vocation—honest, pure, and true. He has written many lines, which, perhaps, we would wish blotted out, but none of which, with his opinions, he need be ashamed. Ignorance or prejudice often makes him unjust, but he never goes against his conscience, never profanes verse by the expression of mean, or vain, or voluptuous thought. We may not approve of what glimpses we have of his theology; but he is always reverent, and, according to his light, religious. He has vain expectations of progress, and hopes which the Gospel does not warrant; but the true lessons of nature, he takes seriously to heart—they make him, in spite of republican pride, gentle, kind, charitable, compassionate. He may hate the middle age, but he loves his neighbor; for nature has been the most loved as well as the truest teacher. Liberalism has pervaded his understanding, but God's works have taught his heart. Under a more catholic system he would, indeed, have been a poet in a wider sense; the heart of man would have been open to him as truly as the fair page of creation—but now we cannot trust him, either to look backwards or forwards: we cannot follow his reasoning on the past, nor share in his hopes and expectations for the future. He is no seer, his vision does not reach farther than other men's; but what lies before him he does understand, and draws true and sound lessons from. He reads the moral of nature, and we profit by his teaching."

What the reviewer accounts 'a "nation's faults," we are rather inclined to regard as the fault of youth. The evils of the feudal system, the march of mind, and the regeneration of society from the thrall of the tyrant kings and sacerdotal hypocrisy, are the common-places of college declamation, seldom reproduced in after life, except to spangle a Fourth-of-July or Plymouth Rock oration; and it is equally unjust to Mr. Bryant (the poems referred to are among his earlier effusions) and to American literature to make them a mark of nationality. In other respects we believe the reviewer's remarks to be just. Having quoted the "very sweet and melodious" verses "To a Water Fowl," and an extract from the "Poem on Ages," remarkable for beauty of expression, but, unhappily, not at all remarkable for historic perversion and exaggeration, with the simple remark, that "they give his [Mr. Bryant's] view of the middle ages," the reviewer proceeds:

"It is painful, amid many beauties, to which we hope to return, to present our readers with another example of what may be called our author's patriotic style; but it is necessary, in order to give a correct idea of a true American poet. Liberty there, is not at all the quiet household divinity she is content to be with us, but the most exacting of goddesses, for ever demanding hymns and holocausts, and seeking to intoxicate her worshippers. If ever our present author is obscure, it is on this theme. Experience soon teaches his readers to foretell its approach. For a stanza or two, we lose ourselves in high-sounding words, and miss the truthfulness and sobriety which are his ordinary characteristics. Thus heralded, out leaps the monster, amid thrones, sceptred throngs, and fetters, struggles, terrors, lashes, and crouching slaves, all supposed to infest European, and even English shores, little aware as we are of our degradation, and even possibly disposed to think some of these hard words more applicable to a newer world, where the lash is no mere metaphor, and 'slave' is more than an ugly and offensive epithet. The following stanzas are the conclusion of the same poem, and convey his hopes and expectations for his country, and the world at large, which, perhaps, he would think the present moment is accomplishing.

'Here the free spirit of mankind, at length,
Throws its last fetters off; and who shall place
A limit to the giant's unchained strength,
Or cast his swiftness in the forward race?
Far, like the comet's way through infinite space,
Stretches the long, untravelled path of light,
Into the depth of ages: we may trace,
Distant, the brightening glory of its flight,
Till the receding rays are lost to human sight.

Europe is given a prey to sterner fates,
And writhes in shackles; strong the arms that chain
To earth her struggling multitude of states;
She, too, is strong, and might not chafe in vain
Against them, but might cast to earth the train
That trample her, and break their iron net.
Yes, she shall look on brighter days, and gain
The meed of worthier deeds; the moment set
To rescue and raise up, draws near—but is not yet.

But thou, my country, thou shalt never fall,
Save with thy children—thy maternal care,
Thy lavish love, thy blessings showered on all—
These are thy fetters—seas and stormy air
Are the wide barriers of thy borders, where
Among thy gallant sons that guard thee well,
Thou laugh'st at enemies: who shall then declare
The date of thy deep-founded strength, or tell
How happy in thy lap the sons of men shall dwell?'

"Many a wise man, however, does not manifest his wisdom in soaring above the prejudices of his own times and circumstances. We are inclined, indeed, to believe that those who most commonly earn this praise, are such as abide by the system they were educated in; their wisdom consisting in making the best of it. They may take for granted its errors, or even uphold them, but they are guided by its truths; these influence their minds and heart. In spite, then, of national prepossessions and antipathies which offend, and aspirations which we can neither share nor sympathize in, we cannot rise from an attentive perusal of Bryant's collected poems, without the persuasion that we have been holding pleasant communion with a wise, thoughtful, and original mind. He may be boastful and arrogant for his country, he may see for her uninterrupted success and unfading glory, but, for himself, he has learnt a far different lesson; whatever may be a favored nation's destiny, he feels, that for each man that composes it, there is a fate of unfulfilled wishes and disappointed hopes, a brilliant opening, a dark retrospect—that life ends before one high purpose is realized and he sees that it is good that it should be so."

We now come to a point on which national and religious differences have no power to separate the reviewer, and here both appear to advantage. The numerous extracts with which the reviewer illustrates his favorable criticisms, it is needless for us to quote, as their exquisite beauty has made them familiar to our readers.

"The peculiar poetic power of this author, however, lies in the description of nature; and this may be considered a national gift; an admission which is certainly due, after what has been said on the subject of nationality. For not only do the more distinguished American writers excel in this—and Bryant with a peculiar fidelity and grace—but few, whose works are thought worthy of a place in the national collection, but have written some felicitous suggestive lines, which strikes upon the mind like a picture. The poetic instinct must needs, in all staets of the world, take its possessors out of doors into the solitude and loveliness of nature; but especially in a land where nature has done so much, and where, as yet, the genius of man shows so little to excite the contemplative, dreamy vein. In the old world, art, or man's doings, divide the picturesque with nature; and even have no unworthy part, small though the share may be, in the higher, more sublime element of Beauty. But in America, by the tacit confession of its writers, we must look for those graces and glories in the works of creation alone. Art, as yet, has had no reign; a new nation is too busy for such matters; and Time has not mellowed the homely and common into his own chastened loveliness. The eye that longs for beauty—the heart that desires repose—the memory that would fain search into the past—the weariness which yearns for rest as the great good, are all driven to seek what they long for by woods and shady streams. Every traveller and describer of American life and manners, friendly or angry, agrees in giving to them one aspect;—ceaseless bustle, hurry, excitement, labor, progress; one rushing, impetuous stream of life; a universal reaching after advancement, wealth, and distinction. Man has, hitherto, built no resting-places: no homes for quieter tastes or higher aims. Such, therefore, must of force wander forth, and pour out their hearts beneath the broad tranquil sky. The sense of refreshment—the unwonted leisure—the contrast of their present ease with the turmoil left behind, all dispose the mind to a fond particularity of investigation. They at once feel the peaceful grandeur of the whole, and are disposed with a loving study to watch every detail—each minute property of bud, and insect, and flower. It is delicious to find *time* for such contemplation, while all the rest of the world is so busy—it is happiness simply to let the hours go by uncounted. Thus, in no poetry do we find more frequent allusions to the charms of idleneness—from mere repose of body, to utter oblivion and unconsciousness of mind.

"'In order to see nature in all her grandeur,' says Humboldt, in his Kosmos, 'it is necessary to present her under a two-fold aspect: first objectively, as an actual phenomenon, and next as reflected in the feelings of mankind.' Of these two modes, that which is essentially American (though her poets are not without that other power) is the first. Their skill lies in portraying with vividness and accuracy. They place before us a true and faithful picture—such a fresh, green, sunshiny piece of nature as our English landscape-painters delight us with—the dew yet glittering in the morning light. The artist feels what he sees, but does not care to impress himself upon his picture. He calls on us to stand with him, and admire and love what he does. In attempting to illustrate what we mean by examples, we feel to be under a great disadvantage, both because space will not allow us to do so fully, or by extracts of sufficient length; and also, that passages often lose half their beauty thus dislodged from the context, and made to stand forth by themselves with a sort of confident pretension. We have, perhaps, to apologize for the too frequent recurrence of one name in proving a universal accomplishment: but we own him to be our most fruitful source, as well as our leading example."

By the Hibernia, we have our usual English Papers.

A Form of Prayer to Almighty God, for the maintenance of peace and tranquillity, has been prepared by the Archbishop of Canterbury, in compliance with an Order of the Queen in Council, to be used "on Friday the 21st day of April"—or, as *Churchmen* would say, on Good Friday—"and on the four Sundays following." It is an outrage on all Church feeling, that in this order, there should be not the least recognition of the most solemn Holy Days of the Church—fasts and festivals—occurring within the period to which it refers.

In the House of Lords, on the 13th of April, a discussion arose in regard to the Jesuits in England. Lord Redesdale alluded to the general reputation of the Order,—its abolition by the Pope, and subsequent restoration—and read a couple of inflammatory extracts in reference to Irish affairs, from the Tablet, which he said was connected with the Jesuits. His Lordship then adverted to the provision of the Emancipation Act, declaring that all Jesuits residing in England, must have a license from Government, and moved for a return of all applications made since the commencement of the present year. The Marquis of Landsdowne said, that no such license had ever been applied for, since the passage of the Act. Lord Beaumont (a Romanist) agreed with Lord Redesdale, "that it would be for the benefit of the world at large, if the Society of Jesus did not exist. He said this, although he had passed many years in one of their establishments." He then noticed an inconsistency in Lord R.'s remarks, which assumed a connexion between the Jesuits and the disturbed state of Ireland; whereas the reason of the expulsion of the Order from the Countries on the Continent, was their Conservatism. Lord Beaumont said, also, that it was a mistake to suppose that the Jesuits had any control of the *Tablet;* which was the property of a Quaker, named Lucas, who had turned Catholic, and who adopted the line of writing which would procure for it the largest circulation. It was a mere speculation, and condemned by a large portion of the Roman Catholic body in the country, including Dr. Wiseman. He hoped that hospitality would not be refused the Jesuits, so long as they committed no overt act contrary to the laws.

Lord John Russell has stated that he should propose the third reading of the Jewish Disabilities Bill, on the 4th of May. He has also said, that he had no measure to introduce on the subject of the Irish Church this Session.

The Clergy of the City of London, Fellows of Sion College, have presented an address of congratulation to the Archbishop of Canterbury, on his accession to the Primacy. His Grace has accepted the office of President of the Royal Asylum of St. Ann's Society. He presided at a meeting of the inhabitants of Lambeth, held on the 18th of April, in aid of the establishment of a local Auxiliary Association to the Society for Propagating the Gospel in Foreign Parts, and addressed the meeting, explaining the objects of the Association, and expatiating on the claims which the Venerable Society had upon the sympathy and support of the public, to enable them to carry out, with increased vigor, the propagation of the Gospel in British India, and other English foreign possessions. The Bishops of Madras and Oxford, the Rev. C. B. Dalton, and other gentleman addressed the meeting.

The Bishop of London has consecrated his hundred and twenty-eighth church—St. Jude's, in the parish of White Chapel. He has also lately licensed a temporary Church, called St. Mark's, Pancras Parish, containing 600 sittings, being the fifth provided by the Vicar, the Rev. Thomas Dale, under his Parochial Church-Building-Fund.

The Bishop of London addressed a letter to the Rev. Messrs. Baptist Noel and Mortimer, requesting them not to attend the public meeting at Exeter Hall, called to sympathize with Mr. Shore of the Diocese of Exeter. Mr. Noel abstained from being present, writing, however, a letter, showing that he was with the meeting in spirit, though not in person; and approving of its object. Mr. Mortimer wholly disregarded the admonition of his Diocesan, and was present amidst a number of Dissenting ministers, aiding and abetting the schismatic priest. The meeting was large, filling Exeter Hall. In consequence of some remarks by one of the speakers, Mr. Mortimer begged that the names of Bishops should not be referred to. But to this the meeting would by no means consent. Accordingly the Bishops of Exeter and London were compared by one speaker to the "Siamese Twins." And when Mr. M.—who had left the platform, but had been coaxed back—insisted on being heard, and spoke of the Bishops of London's uniform kindness to him, saying that "he should be a brute if he did not acknowledge it, and he had rather be hissed and hooted than hear his Lordship abused;" at the mention of the Bishop's name, a voice shouted out, "The Devil!" A petition to Parliament was adopted, after a most uproarious meeting, and the assembly dispersed.

A memorial to the First Lord of the Treasury is now in course of sigeature, at both Universities, declaring that the present system does not advance the interests of religious and useful learning, to an extent commensurate with their great resources and high position; and praying that a Royal Commission of inquiry may be appointed, to inquire into the best methods of securing the improvement of the undergraduates of Oxford and Cambridge.

The Rev. Richard Michell, B. D., and formerly fellow of Lincoln College, has been elected Public Orator of the University of Oxford, in the room of Rev. Dr. Jacobson, resigned.

The seventeenth annual meeting of King's College, London, was held on Thursday, April 13, the Archbishop of Canterbury presiding, assisted by the Bishops of London, Winchester, and Lichfield. The report stated, that, in the Theological department, there had been a considerable extension, and a corresponding increase in the medical and applied sciences.—The number of matriculated students was—in the Theological department, 50—general literature and science, 156—applied sciences, 71—medical, 137—general, 5. Total, 419. The Rev. Dr. Jelf is the Principal.

Bishop Hampden has appointed, as his Examining Chaplains, the Rev. Wm. Hayward Cox, Principal of St. Mary's Hall, Oxford, and Rev. G. Clark, Vicar of Cautley, Yorkshire. Bishop H. was to be installed in Hereford Cathedral on Wednesday, April 26: and will hold his first Ordination at Hereford, on Trinity Sunday.

As Bishop of Glasgow, besides the Rev. Mr. Burgh, the name of the Rev. John Sandiland, for some time assistant minister of St. John's, Edinburgh, is given as one prominently before the diocese. We believe that "the selection of either," says the Guardian, "would be acceptable in the highest degree, not only to the diocese generally, but to the majority of the Church."

The Consecration and opening of St. Augustine's College, Canterbury, is fixed for St. Peter's Day next, June 29.

The Bishop of Cape Town—Dr. Grey—reached his Diocese, on Sunday, February 20. His arrival had been anxiously looked for by all parties.

So great is the distress of the Poor of Leeds, that Dr. Hook and forty-one clergymen of the rural deanery of Leeds, have issued an earnest appeal on their behalf; in which it is stated, that at least 15,000 persons are receiving relief from the Public Soup Kitchen, the average weekly income of the most of whom does not reach ten-pence per head; and that the destitution is increasing,—large numbers of workmen being daily discharged, because of the convulsed state of the Continent.

A scheme has been set on foot for founding a settlement in New Zealand, to be composed entirely of members of the Church of England, accompanied by an adequate supply of Clergy, with all the appliances requisite for carrying out her discipline and ordinances, and with full provision for extending them in proportion to the increase of population. Care will be taken to exclude undesirable colonists. The laborers, also, are to be exclusively of the Church. The settlement is to be called Canterbury. The Archbishop is the President of the Company, of which several other Biships, including London, Exeter, and Oxford, are members; as are, also, Lord Ellsmere, Lord Ashley, and Lord John Manners. "Our Colonies hitherto," says the Guardian, "have been too often concentrated evil; here there is, at least, the endeavor to procure concentrated good. Our best wishes go with the effort. It is, indeed, a green spot in the glare around us—a gleam on the horizen, telling of a severe though distant future, behind the storm clouds which now blacken the whole heavens."

On Sunday, April 16, being the first Sunday in Easter Term, the Judges, and the Corporation of the City of London attended in state divine service at St. Paul's Cathedral.

The Archbishop of Paris has authorized a collection in all the Churches of his diocese, in favor of the wives and children of the Poles, who had left France to reconquer the independence of Poland.

The question of the compulsory celibacy of the Romish Priesthood has been mooted in the Diet at Presburgh by an ecclesiastical member. M. Kossuth replied that he was rejoiced to find the subject discussed in such quarters, and that he had received innumerable letters from the Clergy, complaining of the prohibition.

Signior Carlo Rusconi has addressed the Pope, inviting him to place himself at the head of a great Italian Confederacy, and to assemble a grand General Diet at Rome.

The removal of the Jesuits from the Roman College, leaves, in a literary point of view, a gap not easily filled up. They had confessedly placed in the chairs, men of undoubted capacity in the different departments of divinity, astronomy, archæology, classics, eloquence, and mathematics, and their places cannot easily be filled. It is said that the whole body will probably seek the field of missionary labor, and enter China.

To the Editor of the Churchman.

SIR,—The following letter has been this day received, by the mail just arrived from England. As the New York Ecclesiological Society have not yet established a paper of their own, and as the Rev. Mr. Webb's letter is one of immediate importance and interest, you will much oblige me by publishing it in the Churchman.

I am,
Very respectfully yours,
R. RALSTON COX.
Corresponding Secretary.

General Theological Seminary,
New York, May 8, 1848.

"Ecclesiological, late Cambridge Camden Society,
78 New Bond St., London, April 15, 1848.

"*My Dear Sir,*—I have had the pleasure of laying your letter of March 24th, before our Committee, and am instructed to inform you, that the New York Ecclesiological Society is admitted into union with our body. Your members would be entitled to attend our meetings, and to purchase, at a lower rate, such of our publications as are issued at a reduced price to members.

We have also voted you a set of our publications, which shall be sent, addressed to you, through Messrs. Wiley & Putnam, the booksellers.

These are proofs of the sympathy we all feel, in your efforts to improve Church-Architecture in the United States. Our Chairman, Mr. A. J. B. Hope, M. P., also proposes to write to your Society, and therefore I need not say more on this topic.

In the Ecclesiologist, we have endeavored to take notice of what has already been done in your country. I shall be glad to receive from you sketches, or engravings of any churches built among you, which could be noticed; or matter of which we could make use in composing papers.

Mr. Ralston is very well known to me by correspondence.

I am, my dear Sir,
Faithfully yours,
BENJAMIN WEBB,
Hon. Secretary."

R. Ralston Cox, Esq."

DAILY SERVICE.—The first article, on the first page of our present number, is a list of the Churches in this city in which public worship is held every day. Having reason to believe that such an arrangement will be acceptable to many residents of this city, as well as to devout strangers visiting it, we purpose retaining the list as a standing article in the same part of every number, to be corrected, from time to time, as notice may be sent to this office. It is also intended to place the Calendar immediately after the above list; and following that, on the first Saturday in each month, the list of clergy in this city and vicinity.

To Correspondents.

"E. M.," and "Camden," in our next.

Advertisements, and Acknowledgments, designed for insertion in our paper, should be sent to the office, 12 John-st., on Tuesdays by twelve o'clock.

For the Churchman.

A correspondent of the English Churchman, giving an account of the recent consecration of St. Matthew's Church, City Road, London, comments on the music which he heard on that occasion. His remarks, for the most part, seem to us to be based upon the soundest principles—principles which we should be glad to see generally recognized and carried out here. He says:—"Neither the responses to the Commandments, nor the Jubilate, were to our taste, nor to that of the congregation, if we may judge from the few voices which joined in them; and, *within certain limits, this is no bad test for chants.*" The kind of chants which this writer recommends, are such "thoroughly ecclesiastical and simple single chants *as may be easily learnt and practised by ordinary persons.*" In the following remarks we fully concur. It is as applicable to our American Churches as to English. "Operatic, difficult, and showy chants, on the one hand, and poor, lugubrious attempts on the other, frequent changes, and thundering organists, have done much to prevent the restoration of the practice of chanting in ordinary congregations." The selection of chants prefixed to Dr. Muhlenberg's edition of the Psalter, figured for chanting,* is an excellent one. Dr. M. refers to Mr. Warren's "Daily Service," as containing the best collection of pure ecclesiastical chants yet published in this country. With such helps at hand—not to name others—chanting ought to be universal, and of the right kind, in our congregations; not only in congregations, but in families. What animation and interest would it add to domestic worship, if the whole family joined in the *Deus, Deus Meus,* (Psalm lxiii.) in the morning—and in the *Cum invocarem,* (Psalm iv.) at night: and when the blessed day of rest came round, if the first notes heard in its still and quiet opening hours, were the sweet strains of the Psalmist—"O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God."

No doubt objections may be raised to such a course of procedure; to all of which an answer may be found in the admirable work of Dr. Smith, to which reference was made in the last Churchman, and which we hope may make many new acquaintances.—*Com.*

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* Published by the Messrs. Appleton.

CHURCH OF THE CRUCIFIXION, IN ASTOR PLACE.—The Vestry of the Church of the Crucifixion, under the pastoral charge of the Rev. Dr. Schroeder, have purchased the Presbyterian House of worship, in Astor Place, Eighth Street; and it will be open for divine service, on Sunday next, at half-past 10 A. M., and at half-past 7 P. M.

New Publications.

HOBART'S ANALYSIS OF BISHOP BUTLER'S ANALOGY OF RELIGION, with Note,s &c. By CHARLES E. WEST, Principal of Rutgers Institute New-York. New York: Harper & Brothers, 1848, 18mo. pp. 228.

This edition of Hobart's Analysis of Butler's immortal work, gives the Analysis complete, and contains, also, Craufurd's Questions for examination, at the end of the several chapters. It is very neatly got up, and well edited. We confess, however, to a strong misgiving as to the expediency of the use, in our schools, of Digests, Analyses, and Abridgments of the master-peices of the great and good who have enlightened mankind by their labors. We are inclined to the opinion, that whenever the mind is capable of grasping the arguments and illustrations of such profound teachers as Hooker, Pearson, and Butler, they should be made acquainted with those sages in their own proper dress. And if they cannot take in the *thoughts* of the author, surely it is labor lost to put those thoughts in different—if you please—more simple and intelligible words.

THOUGHTS ON GOSPEL MIRACLES: by the REV. JOHN WILLIAMS, D. D., Rector of St. George's, Schenectady. New York: Stanford & Swords, 1848. 18mo., pp. 164.

The subject of this volume, with the exception of the discussion embraced in the first part of the first chapter, upon the *office* of the miracles of our Blessed Lord, was delivered as a course of Lent Lectures in 1847. The Miracles of Christ bear witness to Him;—are a proof addressed to the senses, that the claims He advanced were true and well-founded; reveal Him as the Lord of Nature, the mighty Master of the powers of Life and Death; and afford spiritual and practical instruction for the guidance, conduct, and training, of Christian Spirits. It is to this last purpose that the author mainly looks in his reflections: showing conclusively that this view is neither fanciful nor dangerous, nor identical, as some might suppose, with the views of Pantheistic Rationalism.

The division of the Miracles, as adopted by Dr. Williams, is fourfold: those that relate, I. to the world of nature; II. to the physical world of man; III. to the world of Spirits; and IV. to the Resurrection of the Dead. The work is marked by the author's known powers of argumentation, illustration and instruction; and cannot fail to interest and edify the devout and thoughtful reader.

LEAVES FROM THE BOOK OF NATURE, interpreted by Grace. By ROBERT DAVIDSON, D.D. New York: Gates & Stedman, 116 Nassau street, 1848. 18mo. pp. 176.

The design of this work is to fix in the mind associations of a devout and sacred character, with some of the objects in nature—such as the Stars, the Dews, the Rainbow, &c.; and it is very well carried out.—We have an occasional illustrative, or explanatory note, which shows the writer to be a thoughtful scholar. The prejudices and boasting spirit of the Puritan, will, however, peep forth: as, for example, on p. 64, where we are informed, that "it is to the steady perseverance of Puritan Protestantism, England is indebted * * * * for the germ of her civil liberty;" and on p. 66, Note, where the Irish are represented as the objects of deepest commiseration, because, among other things, they are "compelled to pay tithes for the support of a religion they detest, and from which they derive not an iota of benefit:"—as if tithes were not, in point of fact, a charge upon the land, which has descended from time immemorial, and in no sense a burden upon the present holder; save as, in the estimation of some, all debts are a burden.

WEBSTER'S HIGH SCHOOL DICTIONARY: 360 pp. 12mo. New York, 1848: Huntingdon & Savage, 216 Pearl Street.

The present work is an abridgement, of 'the American Dictionary' of Noah Webster, by William S. Webster; an exceedingly neat and creditable issue, in point of typographical execution.

The editor, who is naturally attached to his father's peculiar views, has wisely omitted "the more difficult and uncommon technical words," and "most participles," for an obvious reason. In all other respects, we believe the work to be, substantially, identical with the larger Dictionary, allowing for the fact, that it is an abridgement.

ROMANCE OF THE HISTORY OF LOUISIANA, by CHARLES GAYARRE. 265 pp. 12mo. New York: D. Appleton & Co.

The author of the Lectures, that bear the above title, an enlightened scholar, a gentleman of means, and occupying a prominent political position, has brought together from the dusty records of the Past, some of the most interesting material, in the early history of his favorite State. We infer, from his name, that he is a Creole, and naturally imbued with French feeling, and frequently in favor of the romatic history of the French colony. Chateaubriand, in his Natchez, Sealsfield, the German, with some later novelists and writers of travels, have painted, in glowing colors, the tropical fertility and magnificent vegetation of the Queen of South West. And, some two years since, the publication of the first part of the Historical Collections of Louisiana, embracing documents of interest, from 1678 to 1691, attracted attention to the rich store of material still untouched by antiquary or historian.

The state of Louisiana has her three epochs, like the state of New York herself: originally a French colony, then falling under the Spanish dominion, and finally becoming an American state. The parallel holds in other points, also, since the city of New Orleans, like our own Metropolis, is a cosmopolitan metropolis; and, next to it, commercially, the great city of the United States.

Though entitled Lectures, the contents of this pleasing volume might be more appropriately styled, Chapters of History. They are altogether narrative and retrospective. The style is, in general, correct and well sustained. The space of time, included within the periods covered by these Lectures, is from 1539 to 1717: but long intervals of time elapse between the different historical episodes so graphically treated.

To all who wish to learn something, of the early history of the most important portion of our country, in the South West, we recommend the genial labors of Mr. Gayarre.

Dunigan's Popular Library of Instruction and Amusement. 151 Fulton Street. 10 cts.

The Red-breast, from the German of Christopher Von Schmid, illustrated by Chapman, is a charming little story for children. Such as these, the Germans alone (or rather the Northern nations of the same general family) can, or chose to, write for children.

The same publisher proposes to issue a miniature collection of a similar cast, monthly; which, if it contain tales like this, must prove a favorite Library for children.

The De Senectute, De Amicitia, Paradoxa, and Somnium Scipionis, of Cicero, with Notes, Critical and Explanatory, by Chares Anthon, LL.D. 349 pp. 12 mo. 1848. Harper & Brothers.

Professor Anthon has laid the increasing class of classical students under additional obligations by this neat edition of the delightful Essays of Cicero, on Old Age, Friendship, &c. Few prose treatises, in our college days, attracted us more, or left a pleasanter reminiscence of their beauty. They are charming lucubrations, and full of agreeable sentiments, just reflections, and elegant writing.

The Life of Atticus, by Cornelius Nepos, is judiciously included: Atticus, the model of Cicero, and of his philosophical associates.

Boy's Own Library. 37 1-2 cts., pp. 120, 18mo. Harper & Brothers.

The Boy's Spring Book, descriptive of the Season, Scenery, Rural Life, and Country Amusements, with thirty-five spirited and well-executed illustrations, is a delightful book for the class of juvenile readers for whom it is intended. The author, Thomas Miller, (the poetic basket-maker) is one of the most pleasing rural writers modern English literature can show. His pages are fragrant with the pure air of the country; and his pure, simple tastes are most happily adapted to youth. Reading-books, like these, not only excite an appetite for healthy and innocent enjoyments, and the love of country, but teach a good deal of natural history, in an entertaining way, that supersedes the necessity of elaborate study.

The paper and type are excellent.

The Thousand and One Nights. Parts 2 and 3. Harpers.

This beautiful edition of the famous Arabian Tales, the classic, at the same time, of the nursery, and the study of youth and age, a cosmopolitan book, is rapidly publishing, and is to be completed in twelve numbers, which will bind up into two neat volumes. The illustrations, six hundred in number, are, in many instances, excellent designs on wood: they truly serve to illustrate the text, a trait not common to all attempts of the same kind. Sometimes they are vivid to a remarkable degree. We cannot stop to particularize each and every one of them; but we may say, generally, that, at least on every third or fourth page, and even more frequently, there are to be met spirited cuts, that paint the story told in the text.

The Angel, by Rev. R. Hoyt, No. 10, of a series of poetic sketches of Life and Landscape, which, we are pleased to learn, meet with universal favor. The Angel is a pleasing effort of our author's fancy, and is imbued with genuine feeling, graphically and musically expressed; but it is, by no means, equal to some of his former productions. Snow, Rain, Old and New, have been pronounced by The American Review, The Union, Literary World, and a host of journals all over the country, to be truly fine poems; and other effusions of Mr. Hoyt are almost equally fine.

Where, is a pendant to the longer poem, and is a poem of much less pretension, and equal moral beauty.

We are informed that H. T. Tuckerman, Esq., the elegant Poet and polished prose writer, has in press a new and enlarged edition of his Italian Sketch Book, one of the most agreeable collections of picturesque descriptions and romantic sentiments ever issued from an American press. From his long residence in that country, and intimate acquaintance with its literature and people, its wealth of art, and of natural beauty, the author is abundantly well qualified to write upon these topics, with knowledge and sympathy, and which find a happy vehicle in his lucid and pleasing style.

We acknowledge the receipt of the Bibliotheca Sacra, for May, from John Wiley—The Power of the Pulpit, &c., by G. Spring, D. D., from Baker & Scribner—and Lectures on Shakspeare, by H. N. Hndson, from the same publishers.

Foreign Intelligence.

England—*Wordsworth.*—The statement which has appeared in several papers, that the Poet Wordsworth is in a state of imbecility, is untrue. A friend, speaking from intimate personal knowledge, says 'That there does not exist, to the best of his belief, any individual of his advanced age, whose intellect is in a clearer or more vigorous condition than that of Mr. Wordsworth at this time. This account is confirmed by Mr. Quilian, the Poet's son-in-law, in a letter to the Editor of the (London) Guardian.

Lincoln Cathedral.—We are sorry to learn that a proposition, made by the Dean (Dr. Ward) to throw open the Cathedral to the public, without charge, from nine to four, in the winter, and from nine to six in the summer, except during divine service—and likewise his propositions to have a second sermon on Sunday; and to increase the effectiveness of the choir; have been negatived in Chapter.

Canada West—*Toronto.*—A week or two ago, business having called me to Toronto, I took advantage of the Sunday to attend divine service in the University Chapel of King's College; and I cannot refrain from communicating to you the gratification I experienced in witnessing the very reverent manner in which the offices of the Church are performed. Throughout there was a strict adherence to the Rubric, but nothing beyond it—a circumstance which, in these days of latitudinarian presumption, is extremely delightful. I noted that the Canticles in the morning service were chanted to the Gregorian tones, as they were set forth, I think, by Marbeck, in the reign of Edward the sixth: and it was a subject of interest to reflect, that the solemn strains in which I essayed to sing God's praises, were identical with those employed in their devotions by Cranmer and Ridley, and not by Cranmer and Ridley alone, but by all the old Saints and martyrs even from the time of the primitive Church. The antiquity of the Gregorian tones is beyond all question; and of their authenticity we have nearly as strong evidence as of the integrity of the Canon of Holy Scripture. I regretted, however, that the Te Deum was read and not chanted. If I might be permitted to offer a suggestion, I would express it in my hope, that, on my next visit to King's College Chapel, I may be enabled to hear this noblest of hymns sung to the ancient Ambrosian chant, the strain to which the Te Deum has, in all ages, been sung by kings and warriors, and the mighty men of the earth, and which there is evidence to show was set forth by authority in the English Church, and retained in use for a long period after the Reformation. I had the opportunity, in early life, of hearing the Ambrosian Te Deum sung in the Emperor's Chapel, at St. Petersburgh, by a full and admirable choir of reverent priests, and the recollection of that majestic music still lingers in my memory. Altogether, the Gregorian music of the College Chapel pleased me greatly, although, to my taste, pitched in a note too high for congregational use. The anthem, an ecclesiastical composition by Dr. McCaul, was sung in its proper place at the end of the third Collect. Dr. Beaven preached in his surplice, and without any of the unrubrical petitions with which the sermon is usually prefaced, and the service unnecessarily prolonged. Preaching in the surplice, apart altogether from its authority, appears to me so appropriate on the ground of good taste, that I am surprised it is not universally adopted. The changing of the white for the black gown, previous to the sermon, always has to me a theatrical effect peculiarly disagreeable. After the sermon followed the Holy Communion; and I can honestly say, I have never seen this, the most sacred of the Church's services administered with greater solemnity and decorum. It was indeed a model which might well be copied by every parish church in Canada. The elements were reverently brought from the vestry by Dr Beaven, and placed by him on a small credence table, and at the proper time as the Rubric directs; that is to say, at the conclusion of the Offertory, the necessary quantity of wine was poured, and, with the apportioned bread, devoutly placed on the Holy Table. I would add, too, that the Communion was first received by the officiating Minister, Dr. Beaven, in solemn silence, and without the unrubrical muttering and change of the express words of the Prayer Book with which this act is usually accompanied In the afternoon I attended Evening Prayer, when the full Choral Service was performed. The prayers were intoned by Dr. Beaven, and in so reverent and impressive a manner as evidently showed that the duty was to him a labor of love. The responses were correctly sung by a choir of five boys; and it was delightful to hear their youthful voices thus employed in the praises of their Saviour and God. I regretted, however, that the choir was not more numerous. The addition of a few manly Tenors would, I think, be a great improvement, and also if the Choir were properly habited in Surplices. It seemed to me inconsistent that the Students should all wear the seemly Surplice, whilst the Choir, more immediately engaged in the celebration of Divine Service, should be entirely divested of the ecclesiastical habit. The Canticles were chanted to modern chants, which were not to my taste; and the Anthem a flimsy composition by that secular composer Kent. I need not say I was delighted with the majestic Choral Service, and cannot refrain from expressing my regret, that the clergy generally do not adopt this truly ecclesiastical mode of performing the offices of the Church. The ancient *unison* service is so extremely simple, that it could be learned, by any one having the slightest knowledge of music, in half a-dozen lessons; whilst there is scarcely a congregation in Canada where eight or ten boys could not be instructed in the course of a fortnight to sing the responses. Of the value of the Choral Service in attaching the young to the services of the Church, too high an estimate cannot be formed. The ear, which in youth, has been accustomed to drink in the ancient ecclesiastical chant, will never, in after life, tolerate the extemporary slang of the meeting-house, In days of old, a knowldge of the Chant, or *canto fermo*, was an indispensable requisite in the education of a clergyman: and it is to be regretted that, in these latter days of knowledge, a similar quaiification is not enforced. In the Statutes of St. Salvador's College, at St. Andrews, drawn up by the pious Bishop Kennedy, there is one ordaining that no student should be admitted even to the College, unless he could sing accurately the *Gregorian Cantus*. I would here conclude my remarks on the services of King's College with one further observation, viz.: my regret that the Communion Service of which I have spoken in such strong terms of approbation, should have been wanting in the Choral accompaniment. If there be the highest authority for the use of Sacred Music in celebrating the public praises of God, that authority enforces, in the strongest manner, that the triumphant hymns, "*The Nicene Creed*," and "*The Glory to God in the highest*," should be sung as the Church directs, wherever there is the ability to do so. On this subject I may add, that a most reverential Musical Communion Service has been published in the "Parish Choir," a monthly publication by the Society in London for promoting Church Music, printed at the small price of four shillings per annum, and which I would recommend to the notice of our Clergy generally.

At night I attended service in the new Church of the Holy Trinity. The congregation was an overflowing one; and it was a refreshing spectacle to see the open benches filled promiscuously with the rich and the poor, instead of the *freehold pews* which one generally sees in our churches. The service was most decorously conducted by the Rev. Mr. Scadding, and his curate, the Rev. Mr. Stennett,—the latter preaching in his surplice a very sound and practical sermon. I noticed, with regret, however, a considerable echo in the Church. If this arises from what is technically termed the *deafening* of the roof, it could, I presume, be rectified at no great trouble and expense. I think, too, if the pulpit were placed with its back to the wall at the north-west angle of the transept, instead of in its present position, it would be found a great improvement, and in strict accordance with ecclesiastical precedent. Of the Choir, collected together, as I understood, by the meritorious zeal of Mr. Brent, I would beg to speak very favorably. It is properly placed, *i. e.*, not stuck up in a gallery, behind a red curtain, but upon the floor of the Church, in front of the Altar, which is the position every choir ought to occupy. It contains quite a number of good voices, and capable of singing, in the manly tenor, the Gregorian Chant and the old Psalm Tunes with spirit and effect. I regretted, however, to hear the tune called *Cambridge New* sung to one of the Psalms. It is time such a piece of *gabble* should be discarded by at least all Church choirs. I need not say I was delighted with the plan and arrangement of this new Church.—*Correspondent of The Church.*

New Foundland—*Cathedral at St. John's.*—The people of St. John's, have lately been making a valuable contribution of labor, to the new Cathedral building there under the superintendence of Bishop Feild.

New Zealand—*New Christian Island.*—Capt. Brown, from New London, in a letter to a Sandwich Island paper, says:—

"The natives of New Zealand, who reside on Stewart's Island, are fast becoming Christianized. They are very strict in their observance of the Sabbath. They will not even go into their gardens to get a potato to broil on the Sabbath, but always prepare enough on Saturday to last until Monday; and if they fall short, go without. All the white residents here were formerly sailors, sealmen, and whalemen. There are no rum shops. I must acknowledge that many of them, in behaviour, are far superior to the majority of people in any other part I ever visited: they seemed to be much pleased with our religious meetings, always attending whenever the weather would permit, coming sometimes ten miles. I distributed all the religious books I had among them, which they seemed to be eager for; and a large number of tracts. They felt much the want of Bibles, and I was very sorry we had no more to part with."

Domestic Intelligence.

New York.—*Episcopal Acts by the Bishop of Western New York*—Acting by request of the Standing Committee of the Diocese:

Second Sunday after Easter, in the morning, confirmed forty-four persons in St. Paul's Church, New York.

In the afternoon, in St. John's Church, confirmed twenty-eight persons.

Consecration of the Church of the Holy Apostles, corner of 28th street, and 9th Avenue.—This new and beautiful edifice was consecrated to the service of the Ever Living God on Monday morning last, by the Bishop of Western New York.

The procession, consisting of the Bishop, several of the clergy, and Vestrymen of other churches; the students of the General Theological Seminary; and a large number of the members of the parish, was formed at the residence of John A. King, Jr., Esq, in 28th street. The Bishop was supported on either side by the Rev. Dr. Berrian and the Rev. Dr. Taylor, and was received at the vestibule of the church by the Wardens and Vestrymen of the parish.

The following clergy took their seats in the chancel—The Rev. Drs. Berrian, Taylor, Muhlenberg, Forbes, Haight, Rosevelt Johnson—and the Rev. L. Carter, Staunton, Carder, Marcus, Eigenbrodt, Parker, and the Rector, (the Rev. R. S. Howland.)

The following Priests occupied seats prepared without the chancel, and knelt at the chancel rails—The Rev. Richard Cox, Southard, Walsh, Fish, Diller, Nichols, Walton, Embury, Hart, Van Rensselaer, (of Western New York,) Hall, (of Maryland,) Washburn, (of Massachusetts,) and the following Deacons—The Rev. T. M. Peters, Duffie, Preston, McGee, Weston, and Shackelford, (of Pennsylvania.)

The foregoing were habited in surplices.

The following clergy, not in surplices, were also present—The Rev. S. M. Haskins, Clapp, Loutrel, and Gordon.

The instrument of donation was presented by Mr. John Smith, Senior Warden, and read by the Rev. Mr. Eigenbrodt The sentence of consecration was read by the Rector Morning Prayer was said by the Rev. Dr. Forbes, assisted by the Rev. Dr. Haight, who read the Lessons. The Ante-Communion was read by the Bishop, the Rev. Dr. Taylor reading the Epistle, and the Rev. Dr. Berrian the Gospel.

The Sermon was preached by the Rev. Dr. Muhlenberg. The Offertory Sentences were read by the Rev. Dr. Johnson. The Most Holy Sacrament of the Eucharist was administered by the Bishop, assisted in the distribution of the elements, by the Rector, and the Rev. Dr. Berrian, and the Rev. Dr. Taylor. The Music was very sweet and effective—Chapel's Second Anthem was sung after the sermon.

We congratulate the Rector and Vestry of this church upon the completion of their undertaking, and are happy, that, after the embarrassments under which the parish has for some time labored, they are now enabled to give to God a structure every way worthy of His service.

The church is of the Tuscan order, with inside clerestory and columns. The walls are stained in very light, and a remarkably chaste, stone color. The chancel is raised three steps. The wood-work is black-walnut. The altar is of black marble, highly polished, and covered with a crimson velvet cloth, which hangs down the front about one-third from the top, with a fringe of deep and very rich bullion. The cloth is a pious gift of one of the congregation. Over the altar is a large picture representing our Blessed Lord in the clouds with His hands uplifted in blessing. On either side is a tablet, with the words in the one, "The Word was made flesh—And they crucified Him:" and on the other, "He lifted up His hands and blessed them—And was carried up into Heaven."

The all-important doctrines—The Incarnation; the Crucifixion; His presence to bless; and His power in Heaven—which these Tablets express in words, the painting seeks to express by representation. The human figure; the print of the nails; the hands uplifted to bless; and the glorified body raised from the earth—serve to bring these deep mysteries always before the mind, and, at the same time, the figure of our Blessed Lord, in the act of benediction, floating in the clouds as it does, just above the altar, impresses the thought, that at the Holy Altar the penitent will find the presence of Christ, and receive His blessing.

The artist is Mr. Thomas Rossiter, now residing in this city. The windows were designed and executed by Mr. Bolton, of New Rochelle. In each window an Angel supports three medallions representing Scripture incidents in our Blessed Lord's life, and the Acts of the Holy Apostles.

The organ was built by Mr. Hall. Its casing is chaste and appropriate, and its tones very sweet.

The church, on this occasion, was crowded to overflowing, and the services were exceedingly impressive. God grant that within these sacred walls, many souls may be born anew in the waters of Holy Baptism, and often strengthened with Holy Food, from the altar, and refreshed with the Common Prayers, and, edified by the reading, and teaching, from the Holy Scriptures, may rejoice here on earth, and inherit an eternal reward hereafter.

Laying Corner-Stone.—The Corner-stone of the *Church of the Intercession*, New York, was laid by the Rt. Rev. Dr. DeLancey, on Monday afternoon, the 8th inst., with the usual solemnities. At the appointed time in the service, an interesting Address was delivered by the Rector, the Rev. R. M. Abercrombie, giving an account of the origin and rise of this new and promising parish, and pointing out the great ends to be answered by the erection of this temple of the Living God. The site of the Church of the Intercession is directly opposite Trinity Cemetery, on the Tenth Avenue—Carmansville. Mr. Abercrombie has held services in a room in the vicinity for some months past, and has succeeded in gathering a flourishing congregation. The Church is to be of plank, after a very neat design of Mr. Jackson, a pupil of Mr. Upjohn; and is expected to be completed in about three months.

Massachusetts.—*Institution.*—We learn that the Rev. William R. Babcock was instituted into the Rectorship of St. Peter's Church, Salem, on Sunday last, by the Rt. Rev. Bishop Eastburn. The sermon was preached by the Rev. Charles Mason, of this city.—*Christian Witness.*

Rhode Island.—*Episcopal Acts.*—On Easter Tuesday, April 25th, five persons were confirmed in St. Paul's Church, North Providence. Evening Prayer was said by the Rev. Messrs. Mulchahey and Child, the Preface was read by the Rev. George Taft, Rector, and the Bishop delivered a sermon and address.

On the first Sunday after Easter, April 30th, five persons were confirmed in St. Andrew's Church, Providence. The Evening Service and Preface were read by Rev. S. J. Horton, Rector. Sermon and address by the Bishop.

On Monday, May 1st, seven persons were confirmed in St. Philip's Church, Crompton Mills. Evening Prayer was conducted by the Rev. Messrs. Crane and Henshaw. The Preface was read by the Rev. Charles E. Bennett. Sermon and address by the Bishop.

Besides the above named clergymen, the Rev. Messrs. Burgess and Mulchahey were present.—*Christian Witness.*

Connecticut.—*County Meeting of the Clergy.*—On Tuesday in Easter-week the Association of Clergy of Litchfield County met in the Parish of Roxbury. There were present the Rev. Messrs. J. L. Clark, W. Watson, J. Coe, W. H. Frisbie, W. Long, W. Atwell, A. Ogden, W. Payne, (who is not a member of the Association,) and the Rector of the Parish. In the morning, Prayers were read by the Rev. William Long, and a sermon was preached by the Rev. William Frisbie. In the afternoon prayers were read by the Rev. W. Ogden, and addresses were delivered by the Rev. Messrs. Long, Frisbie, Atwell, Payne and Clark; at the close of which, a collection was made for missions within the diocese. The evening was devoted to the transaction of business. The next day (Wednesday) the same Rev. Gentlemen (with the exception of the Rev. Mr. Clark, and with the addition of the Rev. Mr. Noble of Fairfield co.) met in St. Mark's Parish, Bridgewater. Morning Prayer was read by the Rev. Mr. Long, and a sermon was preached by the Rev. Mr Frisbie. In the afternoon prayers were read by the Rev. Mr. Noble and addresses were delivered by the Rev. Messrs. Foote, Payne, and Watson, after which a collection was made for missions within the Diocese.—*Calendar.*

New Jersey.—*Services at the Visitation.*—On Friday, 31st March, in Christ Church, Bordentown, the Rev. Mr. Bradin, (of the Diocese of New York,) read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Mitchell. In the afternoon, the Rev. Mr. Bradin read prayers, and the children were catechized by the Rector, and examined by the Bishop. In the evening, the Rev. Mr. Bradin read prayers, and the Bishop preached and confirmed eight (making with one sick person in private, nine) persons, in this parish.

On Saturday, 1st April, in Christ Church, Allentown, the Rev. Mr. Bradin read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. Mr. Mitchell. The Missionary, the Rev. Mr. Parsons, was present.

On Sunday, 2d, (fourth in Lent,) in St. Andrew's Church, Mount Holly, the Rev. Mr. Germain read prayers, and the children were catechized by the Rector, the Rev. Mr. Moorehouse, and examined by the Bishop. In the evening, the Rev. Mr. Germain read prayers, and the Bishop preached, and confirmed three persons. The Rector was present. On Monday, 3d, the Rev. Mr. Frost read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector.

On Monday, 3d, in the afternoon, in Trinity Church, Moorestown, the Bishop read prayers, and examined the children, after they had been catechized by the Rector elect, the Rev. Mr. Otis. In the evening, the Rev. Mr. Otis read prayers, and the Bishop preached, and confirmed two persons. On Tuesday, 4th, morning prayers were read by the Rev. Messrs. Otis and Frost, and the Bishop preached, and administered the Holy Communion.

In the afternoon, in St. Mary's Church, Colestown, the Rev. Mr. Otis read prayers, and the Bishop preached. The Rev. Mr. Frost was present.

On Friday, 7th, in St. Paul's Church, Camden, the Rev. Messrs. Harrold and Ogilby, (of the Diocese of Pennsylvania,) read prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector elect, the Rev. Mr. Lybrand. The Rev. Messrs. Frost, Labagh, Boggs, and Smith, and Miller, (of the Diocese of Pennsylvania,) were present. In the afternoon, the Rev. Dr. Boyd, (of the Diocese of Pennsylvania,) read prayers, and the children were catechized by the Rev. Mr. Lybrand, and examined by the Bishop. The Rev. Messrs. Frost and Smith were present. In the evening, the Rev. Messrs. Boggs read prayers, and the Bishop preached, and confirmed nineteen persons. The Rev. Messrs. Lybrand, Harrold, Frost, Boggs, and Smith, were present.

On Saturday, 8th, in Grace Church, Haddonfield, the Rev. Messrs. Harrold and Boggs read morning prayers, and the Bishop instituted the Rev. Mr. Labagh into the Rectorship, preached, and confirmed two persons. The newly instituted Rector administered the Holy Communion, assisted by the Rev. Mr. Frost.

In the afternoon, in St. John's Church, Chews' Landing, the Rev. Mr. Labagh read prayers, and the Bishop confirmed one person, and preached.

In the evening, in St. Peter's Church, Berkeley, the Rev. Messrs. Frost and Boggs read prayers, the children were catechized by the Rector elect, and examined by the Bishop, who also preached.

On Sunday, 9th, (fifth in Lent,) in Trinity Church, Swedesborough, the Rev. Mr. Frost read morning prayers, and the Bishop instituted the Rev. Edward B. Boggs into the Rectorship, and preached. The Holy Communion was administered by the newly-instituted Rector.

In the afternoon, in Zion Chapel, Moravia, the Rev. Messrs. Frost and Boggs read prayers, and the Bishop preached.

In the evening, in Trinity Church, Swedesborough, the Rector and the Rev. Mr. Frost read prayers, and the Bishop preached, and confirmed one person; making, with one in private, two, in that parish.

On Monday, 10th, the Bishop consecrated St. Thomas's Church, Glassborough. The request to consecrate was read by the Rev. Mr Harrold, the Sentence of Consecration by the Rev. Mr. Frost, and morning prayer by the Rev. Mr. Boggs. The Bishop baptized an infant, preached, and administered the Holy Communion. The Rev. Dr. Colhoun, (of the Diocese of Pennsylvania,) was present.

In the afternoon, in St. Stephen's Church, Mullica Hill, the Rev. Mr. Boggs read prayers, and the Bishop preached. The Rev. Messrs. Frost and Colhoun were present.

On Saturday, 15th, in St. Michael's Church, Trenton, the Rector, the Rev. Mr. Starr, read morning prayers, and the Bishop preached and administered the Holy Communion. The Rev. Mr. Paterson was present. In the afternoon, the Rev. Mr. Paterson read prayers, and the Rector catechized the children, and the Bishop examined them. The Rev. Mr. Bradin was present. In the evening, the Rev. Mr. Bradin read prayers, and the Bishop preached, and confirmed six persons. The Rector was present.

On Sunday, 16th, (next before Easter,) in Trinity Church, Princeton, the Rev. Mr. Bradin read morning prayers, the Rector, the Rev. Mr. Paterson, catechized the children, and the Bishop examined them, preached, and administered the Holy Communion.

In the afternoon, the Rev. Mr. Bradin read prayers, and the Bishop preached, and confirmed five persons; the Rector reading the Preface in the Confirmation Service.

In the evening, in a Hall at Hightstown, the Rev. Mr. Putnam read prayers, and the Bishop catechized the children, and preached. The Missionary, the Rev. Mr. Parsons, and the Rev. Mr. Bradin, were present.

On Monday, (before Easter,) 17th, in St. Peter's Church, Freehold, the Rev. Mr. Bradin read prayers, the Rector elect, the Rev. Mr. Putnam, catechized the children, and the Bishop preached, confirmed one person, (making, with one in private, two, in this parish,) and administered the Holy Communion, assisted by the Rev. Mr. Frost.

In the evening, in Christ Church, Shrewsbury, the Rev. Mr. Bradin read prayers, and the Bishop preached and confirmed nine persons; the Rector, the Rev. Mr. Finch, reading the Preface in the Confirmation Service. The Rev. Mr. Putnam was present.

On Wednesday afternoon, 26th, in St. John's Church, Salem, the Rev Messrs. Harrold and Otis read prayers, after which the Rector elect, the Rev. Mr. Kidney, catechized the children, and the Bishop examined them. In the evening, the Rev. Mr. Harrold read prayers, and the Bishop preached and confirmed two persons. The Rev. Messrs. Kidney and Otis were present. On Thursday, 27th, the Rev. Mr. Boggs read morning prayers, and the Bishop instituted the Rev. John Steinfort Kindney into the Rectorship, and preached the sermon. The Holy Communion was administered by the newly-instituted Rector. The Rev. Mr. Otis was present.

On Sunday afternoon, (first after Easter,) 30th, at a Hall in Pemberton, the Bishop read prayers and preached.

The Sixty-fifth Annual Convention of the Diocese will be held in Grace Church, Newark, on Wednesday, 31st May. Divine Service at 10 o'clock, A. M.—*Missionary.*

Pennsylvania.—*Bishop Potter's Services since Easter.*—Easter Monday, A. M., consecrated the Church of the Messiah, Port Richmond. No debt upon it. Preached the sermon

Easter Monday, P. M., preached in St. James the Less, Bristol, and confirmed.

Easter Tuesday, A. M., laid the corner-stone of St. Mark's, Philadelphia, and delivered an address. Evening, preached in St. Andrew's, Yardleyville, and confirmed two.

April 26th, A. M., preached in the church at Hulmeville, and in the evening, in that at Newtown, Bucks county.

27th, A. M., preached at Centreville, and confirmed one. Evening, preached in the new Church at Doylestown.

28th, evening, preached at Easton, and confirmed three.

29th, evening, at the Summit Mines, in Carbon co., preached in the Presbyterian Church.

30th, (first Sunday after Easter,) A. M., preached, and consecrated Zion Church, Tuscarora, erected at the sole expense of Cornelius Stevenson, Esq.

The Bishop of this Diocese had a providential escape from serious injury on Sunday afternoon. Proceeding to Tamaqua for evening service, the horse ran away and broke the vehicle in pieces. The Bishop and the Rev. Mr. Evans escaped by leaping from the carriage. We are happy to state, that although the Bishop is severely bruised, and has been obliged to defer the appointments of the visitation yet unfulfilled, in the opinion of his physician he has received no serious injuries.—*Banner of the Cross.*

Maryland —*Ordination.*—On the First Sunday after Easter, at a special Ordination holden at St. George's Church, Mount Savage, Alleghany county, the Rev. James Cole Tracey, deacon, minister of the church, was admitted to the holy order of Priests. Morning Prayer was said by the Rev. L. H. Johns. The Bishop preached. The candidate was presented by the Rev. James A. Buck, who, with the Rev. Mr. Johns, joined in the imposition of hands. The Rev. Mr. Johns assisted the Bishop in the administration of the Holy Communion.

Confirmations.—On Saturday, April 29th, in St. George's Church, Mount Savage, eight persons. On the afternoon of Sunday, the First after Easter, April 30th, in St. Paul's Church, Maryland Mining Works, Alleghany county, two persons.

St. Paul's Church, Maryland Mining Works, Alleghany Co.—This infant congregation, which had leave to organize at the last Diocesan Convention, is successfully carrying on the erection of its church. It is a neat and substantial stone edifice of about 24 feet by 40, with a recess 8 feet by 10 for a chancel, and a tower in front, of 10 feet by 3, being partly sunk in the church. Beneath a part of the church there is a basement story, fitted up for the purposes of a school-room.—*Church Times.*

Virginia.—*Episcopal Services by Bishop Meade.*—Easter Sunday, at Fall's Church, Fairfax county. Confirmations 2.

Sunday after Easter, Chapel of the Theological Seminary. Confirmations 11.

Episcopal Services by Bishop Johns—Confirmations, February 13th, St. Paul's, Richmond, 13. March 12th, O. Church, Hanover, 1; 26th, Monumental, Richmond, 5; April 2d, St. John's, Richmond, 7; 9th, St. Paul's, Hanover, 1; 16th, St. James's, Richmond, 7; 23d, Grace, Petersburg, 10; 23d, St. Paul's, Petersburg, 10; 25th, St. John's, City Point, 3.

Ordinations.—April 24th, St. Paul's, Petersburg, Bishop Johns admitted to the order of Priests, the Rev. H. M. Dennison, and the Rev. J. M. Banister. The service was read by the Rev. C. J. Gibson; sermon by the Rev. J. H. Morrison. The candidates were presented by the Rev. P. Slaughter. The Rev. E. Withers, and the Rev. James D. McCabe were also present, and, with the other clergy named, united in the imposition of hands.—*Southern Churchman.*

Ohio.—*Bishop McIlvaine's Visitation.*—Bishop McIlvaine has commenced his spring visitations by visiting the parishes at Portsmouth, Pomeroy, Marietta, Steubenville, Cross Creek, East Liverpool, and Granville. The state of the roads and the weather prevented him from fulfilling appointments at Centerville, St. Clairsville, and Springfield, Jefferson co. At Portsmouth, the Rev. Thomas B. Dooley was ordained a Presbyter. The Rev. Mr. Britton preached the sermon and presented the candidate. Ten were confirmed at Portsmouth; one at Marietta, ten at East Liverpool; fourteen at Steubenville, and twelve at Granville.—*Western Episcopalian.*

Clerical Changes.

The Rev. Thomas L. Randolph has been received into the Diocese of Rhode Island, with a letter dimissory from the Bishop of Massachusetts, and has taken charge of St. Paul's Church, Portsmouth, and the Chapel of the Holy Cross, Middletown.

The Rev. Robert S. T. Lowell has been received into New Jersey, on letters dimissory from the Diocese of Massachusetts; and is the Missionary in charge of Christ Church, a free Mission Church, in Newark.

Rev. Benjamin M. Miller has resigned the charge of Trinity Church, Mobile, and become Rector of St. Paul's Church, Columbus, Lowndes co., Miss.

Died.

In Woodville, Prince George county, Maryland, on the 19th of April, Mrs. Ann Eliza Dougherty, in the 37th year of her age, only daughter of the Hon. John Nicholson, late of Herkimer county, in this State, and widow of Addison Dougherty, Esq., late of this city.

There are circumstances in the case of Mrs. Dougherty which address themselves strongly to the faith of the Christian in the doctrine of an overruling and special providence. The convictions of the writer on this most mysterious and inscrutable doctrine of the Christian religion, have been greatly strengthened and deepened by a knowledge of those circumstances.

Her health being feeble, and under the impression that a residence at the South would tend to its improvement, she accepted an invitation to remove from this city to Woodville, for the purpose of opening a school in that place. Woodville is situated in the Parish of St. Paul's, adjoining that of which her only brother, the late Rev. James D. Nicholson, was the former Rector. She arrived in Woodville in good spirits, and feeling better in point of health than usual for her—writing back to her venerable mother, still in this city, a most gratifying and encouraging letter—having been received by the people of the place with a degree of warm-hearted kindness and hospitality, which at once dispelled any feeling of her being among strangers—finding herself in the midst of truly sympathizing and Christian friends, with encouraging, and even flattering, prospects before her in regard to her school—yet in one short week after her arrival, all that was bright and beautiful in her temporal prospects was obscured, and finally extinguished in the grave, by a renewed attack of the disease which had for years been gradually undermining her constitution. A few days of illness terminated her life. Followed to the grave by a numerous body of Christian friends, many of whom had contributed in the most generous manner to her comfort and convenience during her illness, she was deposited by the side of her only brother. Her husband having died at sea, while on a voyage to the south of Europe for the benefit of his health, to repose by the side of a brother so dearly beloved, until the "earth and the sea" shall be required, by the same omnipotent power which at first called them into existence, "to give up their dead," was known to be among the first wishes of her heart. By the arrangements of an all-wise and beneficent providence, this earnest desire of her heart has been gratified. How little do we poor short-sighted mortals know of the purposes of God! To human seeming, Mrs. Dougherty left her friends and relations in New York merely to benefit her health, and to improve her temporal condition; but such was not the purpose of her heavenly father. Looking back, her friends and relatives now see and *realize*, that every movement made by them to aid her in the accomplishment of her wishes, and every circumstance which occurred after her arrival in Maryland, was but a necessary link in the chain of secondary causes which terminated in the grave by the side of her only and dearly beloved brother. "Be still and know that I am God."

To the Christian friends of Mrs. Dougherty it will doubtless afford sincere gratification to be assured, on the authority of a most interesting letter from the excellent clergyman of the parish, who was constant in his attention to her during her illness, that "she died as a ripe Christian dies, at peace with God, and in perfect charity with the world. I have never before witnessed a death so peaceful. She received the Holy Communion at my hands early in the morning before her death. She did so with great devotion, and from that moment earnestly wished to depart." She gave to her mother directions about many matters appertaining to her burial, and committed to her, messages of kind remembrance to many of her friends in this city, with a calmness and composure of manner, that none but a confiding Christian could experience at such a time.

F. S.

Notices.

☞ Bishop DeLancey purposes to hold an ordination in Grace Church, New York, on the Sunday following the Commencement of the General Theological Seminary,—the Second Sunday after Trinity, July 2d: and he desires that Candidates for the Diaconate and Priesthood, in the Diocese of New York, will avail themselves of this opportunity of ordination, so far as may be practicable.

New York, May 13, 1848.

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made for the benefit of the "*New York Bible and Common Prayer Book Society.*" The gratuitous distributions of this oldest Society of our Church, have, by the liberality of the Board of Managers, far exceeded in value the amount of collections and contributions received, from an unwillingness to disappoint any applicants for supplying the poor and destitute with the word of God, or its valuable commentary—in the belief that they would be sustained in this important charity by the liberality of the lovers of the Church of their affection, to relieve the institution from the indebtedness created, and to aid in meeting the increased demand from the wide-spread regions of our country, and the supplies to the Army and Navy of the United States. An appeal is now made for more extended bounty and generosity from those to whom God has given the means to help the needy.

New York, May 13, 1848.

☞ The Rev. Pierre P. Irving, Secretary and General Agent of the Foreign Committee of the Board of Missions, will present the claims of that department, in the Church of the Epiphany, on Sunday evening, May 14. Service to commence at 7 1-2 o'clock.

A collection will be made in behalf of Foreign Missions.

New York, May 13, 1848.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Lord's Day, at 10 1-2, A. M., and 7 1-2, P. M. Catechetical Instruction at 2 1-2, o'clock.

Seats Free—British Emigrants and English Residents who have no stated place of worship, are earnestly invited to attend.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 2d inst., the Treasurer has received the following contributions:

From Grace Church, N Y, $400; St Mark's, Orange, N J, 20; St John's, Troy, N Y, Easter coll'n, 40; Queen Caroline Par, Me, 5; through E Wilcox, R A in Penn, M C Whitehurst, 15; Christ Ch, (Swede) Upper Marion, 8; Lady of Trinity Ch, Phil, for the Jews, 2,50; St Peter's 12; Christ Ch, Williamsport, hf 2—39,50. Mission at St Croix Lake, from a member St Stephen's, Richfield, Ct, 1. Total $505,50.

THO'S. N. STANFORD, Treas.
New York, May 9, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 2d inst:

From St Paul's Ch, Key West, Fa, $11,25; St Mark's, Orange, N J, 30; Rev W Williams, Ogeechee mission, Ga, for Africa, 6,05; S S Christ Ch, Savannah, ed Edward Neufville, Africa, 20; St John's, Savannah, 50; 2 members Trinity Ch, Geneva, thro Rev P P Irving for Africa, 15, do Greece, 10—25; Mrs Mowatt, Ch of the Ascension, ed in China, 25; thro E Wilcox, R A Phil, thank offgs of member of Christ Ch, Brownsville, Pa, China 1, Africa 1, Church, China, 1, YL mis soc, St Luke's, China 10, L mis so, St Luke's Kingsissing, Chin a 12,50, Africa 12,50, St Peter's Q col, ch Africa, 5, Constantinople 10, Christ Ch, Williamsport, Pa, 2—55; Samuel Boyd, Centreville, Ia, 5; S S Christ Ch, Georgetown, D C, ed China, 25; thro H Trescott, RA Charleston, Heber soc, Bp Boone's Ch, 50, Zion Ch, Richland district, Africa 10, S S St Michael's Ch, ed Africa 20, Mis'y Soc St Stephen's Chap, 2,12, All Saints, Waccamaw, Africa 100—182,12; a member of St George's Ch, N Y, Greece, 10; S S Christ Ch, Hartford, Ct, ed in China 25; Ch of the Nativity, Huntsville, Ala, hf 10; St John's Ch, Georgetown, D C, 30; St Stephen's Ch, Ridgefield, Ct, 10; Christ Ch Savannah, Greece 3, Africa 1—4; Leeds Par, Farquier co, Va, Africa 40. Total $549,42.

J. SMYTH ROGERS, Treas'r,
New York, May 9, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 2d inst:

From St Mark's Ch, Williamsburgh, Rev S M Haskins, $3,50; St Mark's Ch, Bridgewater, Ct, Rev A Ogden, 1; St John's Ch, Mount Morris, W N Y, Rev M Van Rennselaer, 2,50. An'l Subscribers—Samuel G Raymond 2, Mrs Mary Brown 2, Mrs Eliza A Hotchkiss 2, John W Smith 2—8. Total $15.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 9, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 2d inst:

From Henry Waterman, Andover, Mass, for Bp Southgate's publications in Oriental language, $10; St Mark's Ch, Bridgewater, Ct, Rev A Ogden, 1,50; St John's Ch, Mt Morris, W N Y, Rev M Van Rensselaer, 2,50. Ann'l subs—Samuel G Raymond 1, Jno W Smith 1, Mrs Eliza A Hotchkiss 1—3; Rev D H Buel, Cumberland, Md, rem 5,20. Total $22,20.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt,
New York, May 9, 1848. 20 John street.

SOLDIER'S MISSION CHURCH.

The following contributions are thankfully acknowledged:

From R L and A Stuart, $5,75; anonymous 2,50. Total, $8,25.

JOHN MC VICKAR, Chaplain, &c.
Governor's Island, May 9, 1848.

ATLANTIC DOCK MISSION, BROOKLYN.

The subscriber desires to express his acknowledgments for the sum of $5, at the hands of Rev. Thomas T Guion, Rector of St Mary's, Brooklyn, in support of the mission at the Atlantic Dock.

Brooklyn, May 9, 1848. EDWARD MAGEE.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING, &C.

The subscriber respectfully acknowledges the receipt of the following sums, being contributions in aid of the education fund of the Diocese:

From St. Thomas Church, New York, Rev. Dr. Whitehouse, $50 St. John's Church, Monticello, Rev. E. R. Fowler, 2; Zion Church, Little Rock, Rev. Marshall Whiting, 2 10; Church of the Epiphany, New York, Rev. Lot Jones, 7 79. Total, 61 89.

JAMES DE PEYSTER, Treasurer,
159 Front-st., corner of Maiden Lane.

Advertisements.

DR. PUSEY'S New Volume of Sermons. D. APPLETON & CO. have just imported "Sermons During the Season, from Advent to Whitsuntide—by the Rev. E. B. Pusey, D. D." 1 vol. 8 vo, containing 33 sermons, price $2,75.

D. A. & CO. have received new supplies of the following DEVOTIONAL WORKS, adapted to the use of the English Church, and edited by the Rev. E. B. Pusey, D. D.

The Spiritual Combat, and the Supplement, with *The Path of Paradise; or The Peace of the Soul.* By Scupoli. (From the Italian.) With Frontispiece. $1,00.

The Year of Affections. Or Sentiments on the Love of God, drawn from the Canticles, for every day in the year. By Avrillon. $1,75.

The Foundations of the Spiritual Life. (A Commentary on Thomas a Kempis.) By Surin. $1·50.

A Guide for passing Advent Holily. By Avrillon. With Frontispiece. $1,75.

A Guide for passing Lent Holily. By Avrillon. Second edition. With Frontispiece. $2,00.

Paradise for the Christian Soul. By Horst. 2 vols. $1,75.

The Life of Jesus Christ, in Glory. Daily Meditations from Easter Day to the Wednesday after Trinity Sunday. By Nouet. $2,00.

NEW FAMILY VOLUME—By Miss Sewell, Rev. W. Adams, and Rev. W. Sewell.—*THE SKETCHES.*—Three Tales, entitled, Walter Lorimer, The Emblems of Life, and The Lost Inheritance. By the authors of 'Amy Herbert,' 'The Old Man's Home,' and 'Hawkstone.' 1 vol. 12 mo. $1.

"At the commencement of the volume is a series of six sketches, views of actual scenes, to which are adapted the three different tales as mentioned on the title page. The design is novel, and the execution felicitous. There is much that is pure, sweet, and touching, in the book—much certainly in the story of the 'Lost Inheritance,' that accounts with Wordsworth's beautiful lines—

"Heaven lies about us in our infancy"—

much that enforces and endures the discipline of sorrow; and all is presented in a style which makes the work one of high literary character."

D. APPLETON & CO.
New York, May 9, 1848. 200 Broadway.

JOHN WILEY, 161 Broadway, has just published the May Number of the "Bibliotheca Sacra and Theological Review. Conducted by Profs. B. B. Edwards and E. A. Park, with the special co-operation of Dr. Robinson and Prof. Stuart. Being the second number of the current year.

CONTENTS.

The Pelagian Controversy, A Historical Essay. By Prof. P. Schaff.
Tour from Beirut to Aleppo in 1845. By Rev. W. Thomson, Missionary.
De Wette's Commentary on Romans v. 12—19. Translated by Professor Stuart.
The Produce of the Vineyard in the East. By Rev. H. Holmes Missionary.
Review of Chase's Edition of the Apostolical Constitution.
Interpretation of Psalm LXVIII. By Prof. W. W. Turner.
Of the Divine Agency in the Production of Material Phenomena. By Prof. W. W. Turner.
The Advancement of Society in Knowledge and Virtue.
Greek Translation of Psalm CXXXVII.
Miscellanies and Correspondence.

Published quarterly. Subscription price $4; or $1 for single numbers.

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It will also be regularly SENT to city subscribers.

Subscribers may obtain the back numbers and volumes at a discount of 25 per cent.

"It certainly has no rival in Europe; at least there is no periodical in Great Britain of a similar character and equal ability; and a feeling of something like jealousy, that this should be the fact, has more than once been expressed in English notices of the work."—*London News Letter.*

"This Quarterly is distinguished for the ability and learning which pervade it. Its articles are of solid character and permanent value, and are especially adapted to Biblical and Theological Students."—*Christian Intelligencer.*

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"Its articles are learned, masterly, and profound."—*U. S. Gazette.*

Subscriptions received by
JOHN WILEY, 161 Broadway.

MARKHAM'S School Hist'y of England. D. APPLETON & CO. have just published—History of England, from the invasion of Julius Cæsar to the reign of Victoria, by Mrs. Markham. A new edition, revised and enlarged, with Questions adapted to Schools in the United States, by Eliza Robbins, author of "American Popular Lessons," etc. 1 neat volume, 12mo. 75cts.

"There is nothing more needed in our schools than good histories; not the dry compends in present use, but elementary books, that shall suggest the moral uses of history, and the providence of God manifested in the affairs of man. *Mrs. Markham's* history was used by that model of all teachers, the late Dr. Arnold, master of the great English school at Rugby, and agrees in its character with his enlightened and pious views of teaching history. It is now several years since I adapted this history to the form and the price acceptable in the schools in the United States. I have recently revised it, and trust that it may be extensively serviceable in education."—Am. Editor's Pref.

THE Late Chancellor Kent.—D. Appleton & Co. have just published, A Discourse on the Life, Character and Public Services of James Kent, late Chancellor of the State of New York, delivered by request, before the Judiciary and the Bar of the City of New York, April 12, 1848, by John Duer—a handsomely printed pamphlet of 86 pages, with an engraved portrait. Price 37 1-2 cents.

ROMANTIC HISTORY of LOUISIANA. D. Appleton & Co. have just published Romance of the History of Louisiana, a Series of Letters by Charles Gayerre. One handsomely printed volume. Price 75 cents. "Unless we are much mistaken this book will mark the rise of a new American author, who is hereafter to take rank with Irvings and Prescotts of an older fame."—*Literary World.*

BOARDING for the Summer at Piermont. The large and beautifully situated mansion known as the Piermont House, will be opened for families and single boarders early in May. For terms apply at 142 Mercer street, or after the tenth of May at Piermont. May 9—3t

THOUGHTS on the Gospel Miracles—by the Rev. John Williams, D. D., Rector of St. George, Schenectady. 18mo. Cloth, 37½cts. Just published by
STANFORD & SWORDS,
May 6. Importers, 139 Broadway.

JOHNSON'S Reply to Snodgrass.—An examination of a book entitled, "Discourses on the Apostolic Succession, by W. D. Snodgrass, D.D." By the Rev. Wm. Johnson, Rector of St. Stephen's Church, Milledgeville, Ga.
Just published—price 25cts—and for sale by
STANFORD & SWORDS.

LIGHTNING RODS.—A. M. Quimby has removed from the Sun Buildings to his residence, in 27th street, between 2d and 3d Avenues. Orders for Lightning Rods can be forwarded by mail or otherwise. New York, May 1st, 1848. 4t

PARISH REGISTERS, bound in the most durable style; and Ruled and Printed in accordance with the tabular view required by the Canon.
Also Sermon Paper ruled to various widths. For sale by
STANFORD & SWORDS.

APRIL REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) issued, during the month of April, 1848, One Hundred and Forty-four new Policies, viz

To Merchants and Traders,	62	To Students,	3
.. Clerks,	9	.. Sea Captain	1
.. Manufacturers,	10	.. Ladies,	7
.. Mechanics,	14	.. Public Officers,	2
.. Clergymen,	2	.. Farmers,	4
.. Physicians,	3	.. Teacher,	1
.. Lawyers,	8	.. Gentlemen,	3
.. Brokers,	2	.. County Clerk,	1
.. Agents,	4	.. Other Occupations,	8

New Policies issued in April, 1848 144

ROBERT L. PATTERSON, Pres't.
Benj. C. Miller, Sec'y.
Joseph L. Lord, Agent.
James Stewart, M. D., Medical Examiner—at the office daily from 2 to 3 o'clock.

☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in its duration. May 6, 1848. 4t

THE Mutual Benefit Life Insurance Co. 11 Wall-st.—Statement, May 1, 1848:

This Company has issued since the 25th April, 1845, to this date, (3 years)	5,527 policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of premiums received on above	$697,455 61
.. received for interest	21,276 43
Total receipts in three years	$718,732 04
Losses and expenses paid during the same time	176,721 46
Surplus, May 1, 1848	$542,010 58

The recipients of the amounts paid for losses, are as follows, viz:

Widows	38	Children	153
Husbands	6	Creditors	7

ROBT. L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D. (residence 3 Abingdon Square,) Medical Examiner, can be found at the office daily from 2 to 3 o'clock. tf

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50.000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe: while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is, if possible, more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. JOHN DOYLE.
Cheap Ancient and Modern Bookseller, 146 Nassau-st, N. Y. a15:t

JUST PUBLISHED—Adams's New Arithmetic—Revised edition.—The publishers give notice that this valuable School Book is now in the market. The work has undergone a thorough revision. It contains the characteristics of the former edition, in a greatly improved form, with such corrections and additions as the wants of the times demand.

ADAMS'S NEW ARITHMETIC is almost the only work on Arithmetic used in extensive sections of New England. It has been adapted to the currency of, and republished, in Canada. It has also been translated and republished in Greece. It is used in every part of the United States; and in the State of New-York is the text book in *ninety-three* of the one hundred and fifty-five Academies which reported to the Regents of the University in 1847. Notwithstanding the multiplication of Arithmetics, made up, many of them, of the *material* of Adams's New Arithmetic, the work has steadily increased in the public favor and demand.

Teachers, Superintendents, and Committees, are respectfully invited to examine the revised edition, every facility for which will be furnished by the publishers.

Published and for sale by COLLINS & BROTHER, New York; Phillips & Sampson, Boston; J. W. Prentiss & Co., Keene, N.H.
New York, April 29, 1848. 3t

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

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February 27—yly

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CHURCHMAN'S PRINTING OFFICE,
11 *Spruce street, New York.*

N. B. Terms *as reasonable* as those of any respectable Printing office in the United States.

Poetry.

From Keble's Lyra Innocentium.

DEATH OF THE NEW-BAPTIZED.

What purer brighter sight on earth, than when
The Sun looks down upon a drop of dew,
Hid in some nook from all but Angels' ken,
And with his radiance bathes it through and through,
Then into realms too clear for our frail view
Exhales and draws it with absorbing love?
And what if Heaven therein give token true
Of grace that new-born dying infants prove,
Just touched with Jesus' light, then lost in joys above?

Miscellaneous.

EXCELLENCY AND USEFULNESS OF THE COMMON PRAYER.

A Sermon preached by WILLIAM BEVERIDGE, D. D (Late Lord Bishop of St. Asaph,) at the opening of the Parish Church of St. Peter, Cornhill, London, the 27th of November, 1681.

Let all Things be done to Edifying. 1 Cor. xiv. 26.

(Continued.)

To this may be also added, that if we hear another praying a prayer of his own private composition or voluntary effusion, our minds are wholly bound up and confined to his words and expressions, and to his requests and petitions, be they what they will: so that at the best we can but pray his prayer. Whereas, when we pray by a form prescribed by the Church, we pray the prayers of the whole Church we live in, which are common to the minister and people, to ourselves, and to all the members of the same Church: so that we have all the devout and pious souls that are in it, concurring and joining with us in them: which cannot surely but be more effectual for the edifying, not only of ourselves in particular, but of the Church in general, than any private prayer can be.

Lastly, in order to our being edified by our public devotions, as it is necessary that we know beforehand what we are to pray for, so it is necessary that we afterwards know what we have prayed for, when we have done: for I suppose you will all grant, that all the good and benefit we can receive from our prayers, is to be ultimately resolved into God's gracious hearing, and answering of them, without which they will all come to nothing. But there are two things required to the obtaining an answer of our prayers: first, that we sincerely and earnestly desire good things from the hands of God, to which, as I have shown, a set form of prayer conduceth very much; and then, secondly, it is required also, that we trust and depend upon God for his granting of them, according to the promises which He hath made to us in Jesus Christ, our Lord. And I verily believe, why men pray so often to no purpose, is, because they do not take this course; but when they have done their prayers, they have done with them, and concern themselves no more about them, than as if they had never prayed at all. But how can we expect that God should answer our prayers, when we ourselves do not mind whether He answers them or no? nor believe and trust upon Him for it? For, certainly, trusting in God, as it is one of the highest acts of religion that we can perform, so it is that which gives life and vigor, virtue and efficacy to our prayers, without which we have no ground at all to expect that they should be answered: for God, having promised to answer our prayers, except we trust on Him for His performance of such promises, we lose the benefit of them, and by consequence, our prayers too. And, therefore, as we ever desire that He should grant us what we pray for, when we have *directed our prayers to Him*, we must still *look up*, (Psalms v: 3,) expecting and hoping for the return of them.

Now, as this is a thing of greater consequence, so a set form of prayer is a greater help to us in it, than it is commonly thought to be. For, if we hear another utter a prayer *extempore*, which he never said, and we never heard before, nor ever shall do again, it is much if he himself can remember the tenth part of what he said. How much less can we that heard him do it? And if we cannot possibly remember what we prayed for, how is it possible for us to expect it at the hands of God? or to depend upon Him for it? But now it is quite otherwise when we use a set form of prayer; for by this means, when we have prayed, we can recollect ourselves, look over our prayers again, either in a book, or in our minds, where they are imprinted; we can consider distinctly what we have asked at the hands of God, and so act our faith and confidence on Him for the granting every petition we have put up unto Him, according to the promises which He hath made us to that purpose. And as this is the surest way whereby to obtain what we pray for, it must needs be the most edifying way of praying that we can possibly use.

These things being duly weighed, I shall now take it for granted, that the using a form in general in the public worship of God, is agreeable to this Apostolical rule, *Let all things be done to edifying;* and so shall proceed to show, that that form in particular, which our Church hath appointed to be used on such occasions, is so too. For which end, it is not necessary that I should run through every particular word, phrase, or expression in the Common Prayer, much less that I should vindicate and defend it from every little exception, that ignorance and malice may make against something in it. For nothing ever yet was, or ever can be said or written, but something or other may be said or written against it, either well or ill. But my business must be to prove, that the form of divine service contained in the book of Common Prayer, which is now used in the Church of England, conduceth so much to the edifying those that use it, that it agrees exactly to the rule which the Apostle here prescribes in that case. And this I shall demonstrate from four heads. 1. From the language. 2. From the matter, or substance of it. 3. From the method. And, 4. From the manner of performing it. For, if it be edifying in all these respects, it must needs be acknowledged to be so in the whole; there being nothing in it but what may be reduced to some of these heads.

First, therefore, as to the language. You all know that the whole service is performed in English, the vulgar and the common language of the nation, which every one understands, and so may be edified by it. And this, indeed, is the ground and foundation of all the benefits that we can possibly receive from our public prayers. And, therefore, in the Church of Rome, the common people are made incapable of being edified by the prayers of the Church, in that they are all done in Latin, a language which they do not understand. So that when they meet to worship God, there are seldom any in the congregation that know what is said there, except the Priest that reads it, and oftentimes not he either. By which means they have no such thing really amongst them as Common Prayer. Neither is it possible for the common people to be ever edified by what is there said or done, except they could be once convinced by it of the horrible abuse which their Church puts upon them, in commanding all her public devotions to be performed in an unknown tongue, directly contrary not only to the rule in my text, but to the design of this whole chapter.

But, blessed be God for it, it is not so with us. For ours is truly Common Prayer; for it is written and read in that language which is common to all the congregations in the kingdom, and to every person in each congregation. So that all the people of the land, whatsoever rank or condition they are of, may join together in the use of everything that is in it, and so be jointly edified by it: especially, considering that it is not only all in English, but in common and plain English, such as we use in our common discourse with one another. There are no unusual or obsolete words, no hard or uncouth phrases in it, but everything is expressed as clearly and plainly as words can do it. So that the meanest person in the congregation, that understands but his mother tongue, may be edified by it, as well as the greatest scholar.

But that which is chiefly to be considered in the language of the Common Prayer, is, that it is not only common but proper too. Though the words there used are but common words, yet they are so used, that they properly express the things that are designed by them. This, I confess, may seem to be no great matter at first sight, yet it is that without which we might be subverted by that which was intended for our edification. For impropriety of speech in matters of religion hath given occasion to all, or most of, the schisms, errors, and heresies, that ever infested this, or any other Church, as might easily be demonstrated. Hence the Apostle gave Timothy, a form of sound words, and charged him to hold it fast: "Hold fast," saith he, "the form of sound words which thou hast heard of me." (2 Tim. 1: 13.) As knowing that except the words, whereby he usually expressed divine truths, were sound and proper, it would be impossible for his notions and opinions of the things themselves to be so. And, certainly, if there ever was a form of sound words, composed by men since the Apostles' times, our Common Prayer may justly deserve that title; it being all made up of such fit and proper, such sound and wholesome words, that if we do but hold fast to them, there is no fear of our falling, either into heresy or schism. For they being duly considered, will suggest to our minds right and true apprehensions of all the Articles of our Christian religion, and so not only make us sound, but build us up strong and firm in our most holy faith. So that, considering the plainness and perspicuity, the soundness and propriety of speech, which is used in it, the least that can be said of the Common Prayer, is, that all things in it are so worded, as is most for the edifying of all those that use it.

And, as the words in the Common Prayer are all edifying as words can be, so in the second place is the matter expressed by those words. For there is nothing in it but what is necessary for our edification; and all things that are, or can be, for our edification, are plainly in it. First, I say there is nothing in our Liturgy, but what is necessary for our edification. There are no such fables in it, or endless genealogies, which, as the Apostle saith, "minister questions, rather than godly edifying, which is in faith." (1 Tim. 1: 4.) There are none of those vain disputations and impertinent controversies, which have of late been raised in the Church, to its great disturbance, rather than its edification. There are no new opinions, nor airy speculations in it, which serve only to tickle men's ears, and please their fancies, and so divert their thoughts from what they are about. Look it all over without prejudice or partiality, consider seriously everything that is in it, and you will find nothing asserted but what is consonant to God's word; nothing prayed for, but according to His promise; nothing required as a duty, but what is agreeable to His commands: nothing said or done, but what is grave or sober, solemn and substantial; nothing but what becomes the worship of our great and Almighty Creator; and therefore nothing but what we may some way or other be edified by.

As there is nothing in it but what is edifying, so all things that are or can be edifying are in it. For nothing can be necessary to edify, and make us solid and perfect Christians, but what is necessary either to be believed, or done, or else obtained by us. But there is nothing necessary to be known or believed, but we are taught it; nothing necessary to be done, but we are enjoined in it; nothing necessary to be obtained, but we pray for it in our public form of divine service.

For first, as to those things which are necessary to be known, or believed, it is acknowledged by all protestants, that they are fully contained in the Holy Scriptures, which make a great, if not the greatest part of our divine service; and are constantly read over; the psalms once every month, the Old Testament once, and the New thrice, every year. And all the Fundamental Articles of our Christian faith, revealed in the Holy Scriptures, being briefly summed up in the Apostle's Creed; that we may be sure to keep them always in our minds, we have that Creed read and repeated always once, and most commonly twice, every day in the year. And seeing the God-head of our blessed Saviour, the foundation of our whole religion, hath been, and still is denied by some, lest we should be led away with the error of the wicked, every Sunday and holiday we read the Nicene Creed, wherein the God-head both of the Son and Holy Ghost is asserted and explained. And that we may not entertain any erroneous opinions concerning the Most Holy Trinity, or the Incarnation of the Son of God, but the true Catholic faith whole, and undefiled, upon certain days every year we read that which is commonly called the Creed of St. Athanasius, wherein those great mysteries are unfolded, in the most proper and perspicuous terms that they are capable of.

And as all things necessary to be believed, are summarily contained in the three creeds, so they are frequently explained in the other parts of our Liturgy; insomuch, that it would be easy to frame a complete body of divinity out of the words there used; at least of all such things as are needful for any man in the world to believe or know, in order to his eternal salvation.

The same may be said also of all those things which we ought to do: for as we here do whatsoever is necessary to be done, in order to our worship of God in this place, so we here are taught whatsoever is necessary to be learnt, in order to our serving God in all other places. So that no man that frequents our public congregations, where the Common Prayer is used, can ever plead ignorance of any one duty whatsoever: for, if it be not his own fault, he may there be instructed in everything which He that made him requires of him. For here, as I observed before, we constantly read the Holy Scriptures, which, as the apostle saith, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be made perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. And seeing it hath pleased the most high God to comprise his whole will, and by consequence our duty, in the Ten Commandments, hence we read them constantly every Sunday and holiday throughout the whole year: by which means every one, that doth not wilfully shut his eyes, may clearly see, and fully understand, his whole duty, both to God and man. Especially considering that in our prayers themselves also, there is frequent mention made of all those vices which ought to be avoided, and of all those good works which ought to be performed by us. So that we can never come to Church but we are still put in mind both of what we ought, and what we ought not to do, that we may be saved.

[To be continued.]

BISHOP ANDREWES.

From "Literature of the Church of England," by the Rev Mr. Cattermole.

Bishop Andrewes was an incomparable preacher, in the style most admired in his own times: Elizabeth and James are said to have preferred him in the pulpit to all their other chaplains. With respect to his prodigious learning, the voice of contemporary praise was loud and general; and (with the exception, perhaps, of Ussher's,) his fame retains more of its pristine freshness, than that of any other great scholar of his day. He is reported to have been critically master of at least fifteen languages, including so correct an acquaintance with the principal tongues of the East, as entitles him to a place among the greatest, as well as the earliest oriental scholars of England. *De cujus alta doctrina, in omni genere disciplinarum,* writes Casaubon, *quicquid dixero minus erit,*—concerning whose profound familiarity with every branch of learning, whatever I may say will fall short of the truth. In him, continues the same competent judge, were combined with great erudition, "a greater memory, a still more excellent judgment, and a degree of industry superior to either." Among Milton's Latin Poems is an elegy, *In obitum Præsulis Wintoniensis,*—on the death of the Bishop of Winchester; this was the generous effusion of a youth of seventeen; but even at a later and sterner period of his career, the beginning of the long Parliament, amid the fury of his fierce attacks on the Church and Churchmen, the learned poet could afford a compliment for Andrewes.

But the serene and humble piety of this "peerless prelate" did not permit him to be elated with that admiration of which he was the object. Meekness was among his most prominent qualities. On his elevation to the bench, he caused to be engraved round the seal of the see of Chichester the motto, *Quis ad hæc idoneus?*—who is sufficient for these things? and while the world was ringing with his panegyrics, he called himself not merely *inutilis servus,* but *inutile pondus.* His life was a life of prayer; a great part of five hours was every day spent by him in devotional exercises. This proportion was increased, as he perceived the time of his dissolution to be approaching. Prayer became then his continual employment; and when, in his last sickness, he could no longer pray audibly, the lifting up of his hands and eyes attested that he had not yet ceased to pray. Thus (Sept. 25, 1626,) died Bishop Andrewes; "of whom," observes Bishop Buckeridge, in his funeral sermon, "what can I say less, than that he was in, his knowledge and learning, most eminent, and, in his life, most holy and devout? his carriage was so happy, no man could ever discommend him; and no man's words were ever able to disgrace him: they that spake truth of him, could not but speak well of him; and if they spake falsely of him, his life and manners did refute them."

CHRISTIAN MOTHERS.

[From "Sermons on the Seen and Unseen."]

We have spoken of the Mother of our Lord; we have seen that her life was one of sufferings; we have seen that these sufferings arose from her being the Mother of Christ; we have seen that they had been prophesied to her many years before by Simeon; we have seen that in them there was involved not a curse, but a blessing. Now, then, let us look from Mary, the Mother of Christ, to the case of Christian mothers in general; and, if I mistake not, we shall find that God, in the particular case of His providence, does not deal with them otherwise than he dealt with Mary.

I mean to say, that it pleases the Almighty to visit many Christian mothers of these days with afflictions, on account of their children; and this, not intending it as a curse to them, but, if they will receive it so, as a blessing, even as Mary was blest.

This reflection is one which perhaps comes with greater force to us Christian ministers, because, in the service of baptism, we are placed very much in the same situation towards Christian mothers as Simeon was, at the purification, towards the Virgin. Then, like Simeon, we stand in the temple of God; then, like Simeon, we take the child in our arms,—not the Child Jesus, but the child concerning whom we pray, that he may grow up in the image of Jesus; then we do for him after the custom of the law of Jesus; and the mother, it may be, standing by, sees it all; and, if she be a Christian indeed, will rejoice with exceeding joy at what is then done for her child.

Let her rejoice while she may. We are not prophets like Simeon, but yet, like him, we might say to her, upon an ordinary calculation of human life, "'Yea, a sword shall pierce through thine own soul also.' This child, or if not this one, some other—who knows but a time will come, when from some cause or another he shall be to thee a source of bitter sorrow? If thou have many children, this at least is sure to be the case with one or other of them; the experience of life being a witness."

Either the child shall die in his very infancy; or he shall be allowed to live a few years, and, during those years, shall become entwined round his mother's heart, and then die, and carry down a thousand pleasant hopes into the grave, leaving behind an emptiness which cannot be filled up. Or he shall live through childhood and boyhood, till he becomes a man; and in that life of his, his mother, in her great and unknown love, shall have lived over again her own life; and then he shall either be carried off by sudden disease, in the bloom of his years, or he shall be separated from her for ever, by thousands of miles; or, al though at no great distance, he shall still be as effectually kept out of her sight by the compulsory circumstances of life; or, worse still, being near and at home, he shall lose that affection and love towards his mother which he once had; or, more bitter than all, he shall exhibit an open contempt and disregard of her, and sometimes even a professed hostility against her. Or, if near and loving her, still there may be a greater separation than any yet mentioned between them: the mother may be a Christian; the son may be an infidel, or at least irreligious, or careless and indifferent to religion. Or, if all things are well with her in these respects, then there are a thousand other trials which beset a mother's happiness, and a Christian mother's most of all, because she values her children as immortal beings, and is very sensitive on some points, where other mothers feel nothing at all. And at least, and at best, as years proceed, and new engagements are formed in life, and they who were children, become, in their turns, fathers and mothers, then what pain, one would suppose, to a mother, to find the love of her children transferred from herself, who is growing old, to others newly born; and to see the difference widening from year to year, till at last, as sometimes happens, after being turned over from one child to another, she is left alone in solitary widowhood, attended by the hands of strangers, and mourning in silence over those strong feelings of affection and love, which she felt in the early days, when she was first a mother, but which seem never to have been fully realized in life!

Now, God forbid I should say that this was the case with every mother. All that I mean to observe is, that, in the providence of God, there is stored for most mothers, and especially for Christian mothers, some sorrow or other, resulting in some way from their children; and this, whether they are dutiful, or whether they are disobedient. And seldom has there been a son or daughter, who, on the death of their mother, did not feel that they had caused her grief in more ways than one. And seldom was there a Christian mother, who, although appearing happy in the eye of the world, did not possess some secret sorrows which even her children never knew.

And now to what purpose have I been dwelling at this length, on a subject which, in truth, exhibits a melancholy view of human life? Simply on this account, that I may induce those Christian mothers, who now hear me, to console themselves with the thought, that in all their afflictions, if afflictions they have, they are but drinking of the same cup of which the Mother of their Lord, and their Lord Himself, drank before; that, in all their troubles, they are but fulfilling that law of God, which expressly declares, "Whom He loveth, He chasteneth." (1 Heb. xii. 6.)

To such I would advise thus; say to yourselves, "Shall the Mother of my Lord have undergone such trouble and suffering, and I expect to go free?" Remember that although Mary did suffer, still, for all that, she was blest. And shall not you, too, be blessed in all your trials, and all your troubles, and all your anxieties, which are not sent in anger, but for the sake of purifying you, and preparing you for your eternal inheritance? Bear this in mind. Be earnest in your prayers for your children's sake. Do all you can for them: first, that they may be religious; secondly, that they may be happy.

But, as to all the rest, consider, and rejoice in considering, that you are in the hands of a merciful Father which is in heaven, and who will not lay upon you more than you can bear. He it is who sends every affliction for your good, to the end that no blessing may seem to you perfect in this world. On Him, then, let your soul rest. Look forward towards that world to come, in which your true treasure lies. And, above your children, love your Saviour here, that with them you may be partaker of His glory hereafter.

BAPTISM.—By baptism the gates of heaven are set open to us, and the way paved for our return to our native country. By baptism we are declared to be such sons of God in whom He will delight, and whom He will appoint to be heirs of His kingdom. By baptism we receive the promise of the Spirit, whereby we cry, "Abba, Father." Are not these great privileges? And is not room here for great expectations? And yet how unsuitable to these claims do the circumstances of a Christian's life often appear! He is upon the road to heaven, you say, and the gates stand open to receive him; but how does he stumble and fall like other men, and sometimes lose his way, and wander along bewildered in night and darkness! or, if he keep the road, how lazily does he travel, as if he were unwilling to come to his journey's end, and afraid to see the country which he is going to possess! The Christian only, of all men, pretends to supernatural power and strength, and an intimate acquaintance with the Spirit of God: and yet how hardly does he escape the pollutions of the world, and how often look back with languishing eyes upon the pleasures, riches, and honors of this life! and though he boasts of more than human strength, yet how does he often sink below the character and dignity even of a man! Ye sons of God, for such ye say ye are, how do ye die like the children of men, and how like is your end to theirs!—*Sherlock.*

GOOD WORKS.—If thou hast bodily strength, disease, when it invades, will put a stop to joy from that source. If thou hast beauty and bloom, the approach of old age will wither it, and take away that joy. Or, if thou enjoyest a sumptuous table, when evening comes on, the joy of the banquet is at an end. For everything belonging to this life is exposed to interruption, and is unable to afford us lasting pleasure; but piety and virtue of the soul, is altogether the reverse of this. If thou hast done an alms, no one is able to take away this good work. Though an army, or kings, or myriads of calumniators and conspirators, were to beset thee on all sides, they were unable to take away the possession once deposited in heaven. The joy of it is lasting, and still remains: for Christ says, "He hath dispersed abroad; he hath given to the poor; his righteousness endureth forever." And very justly; for in the storehouses in heaven it is laid up, where no thief breaks through, nor robber seizes, nor moth devours. If thou pourest out continued and fervent prayers, no man will be able to spoil thee of the fruit of them; for this fruit too, is rooted in the heavens; it is out of the way of all injury, and remains beyond mortal reach. If, when evil treated, thou hast done a kind action; if thou hast borne with patience to hear thyself evil spoken of; if thou hast returned blessing for reproaches; these are good works that abide continually, and the joy of them no man taketh away.—*St. Chrysostom*

THE SEVEN ASH TREES OF TEWIN.—Upwards of 50,000 persons have, during the last five years, visited the tomb of Lady Ann Grimston, in the church-yard at Tewin, Hertfordshire, which displays one of the most extraordinary feats in which it is proverbial that nature delights. The masonry of the tomb—once firmly set and bound together with iron pins—is now disjointed and displaced, not by time or decay, but by the irrepressible growth of trees never planted by human hands. The appearance which the tomb presents is most singular. Within, and interlacing the iron railing surrounding the tomb, are seven ash trees connected at the root. Those trees, in their gradual but unceasing daily growth, for more than a century, have heaved up the stone work of the tomb, forcing it outward for some distance, and entwined round the iron railling, which in some places are so completely embedded in trunks of the trees that they seem to form part of them. The trees at their base also pass through and clasp the stone work as though it were a mass of earth.

It is conjectured—and on no other supposition can these marvellous appearances be accounted for—that, at a period antecedent to the erection of the tomb, the seeds of the now full-grown trees must have been deposited in the vault beneath; and that, there germinating, they have since forced their way towards the light—silently and gradually displacing the masonry above, and then embracing and supporting the tomb they had disturbed with their spreading branches. The superstitious credulity of the neighboring peasantry of the last generation was naturally excited by appearances so unusual; and they have handed down a legend to their sons, in which it is sought to account for the phenomenon. The story is a simple one:—It is said that Lady Ann was an unbeliever, and that she was wont to say that "if the Sacred Book was true, seven ash trees would grow out of her tomb." The result evidently (as in many similar cases,) gave rise to the legend. In these days, however, we require no such solution of appearances, which, however unusual, we are content to regard as beautiful illustrations of natural laws. The following inscription is still legible on the tomb—"Here lyeth interred the body of the Right Hon. Lady Ann Grimston, wife of Sir Samuel Grimston, Bart., of Gorhambury, Herts, daughter of the late Right Hon. Earl of Thanet, who departed this life Nov. 22, 1712, in the 60th year of her age."—*London Morning Post.*

From the Missionary.

THE FIRST FRUITS ARE THE LORD'S.

Young and happy, while thou art,
Not a furrow on thy brow,
Not a sorrow in thy heart,
Seek the Lord, thy Saviour, *now!*
In its freshness, bring the flower,
While the dew upon it lies;
In the cool and cloudless hour
Of the morning sacrifice.

Life will have its evil years,
When its skies are overcast;
All the present thronged with fears,
And with vain regrets, the past:
Let him tremble, who, his heart,
In an hour like this, would bring,
Lest Jehovah say—"Depart;
'T is a worn and worthless thing!"

But the first-fruits of the year
Have been chosen by the Lord;
And the first-fruits of the heart
On His altar should be poured;
Thus, the blessing from above
On life's harvest shall be given;
Sown in tears, perhaps, on earth—
Reaped with joyfulness, in heaven.

G. W. D.

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NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY.
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April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.
Rev. S. DOUGLASS, A. M., Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D.D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F. Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H. Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers.

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.
March 25—tf

THE RETREAT.
A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.
August 28—eaw

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. March 25—tf

BOARDING SCHOOL, SHREWSBURY, N. J.
Rev. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. April 8—6t

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THE Summer Term of this Institution will commence on Wednesday, the 3d of May.

Terms—Board and Tuition, - - - - $40 per quarter. Music, Drawing, Modern Languages, and Gymnasium, extra.

Reference to Rev. Dr. Wainwright, Rev. Dr. Haight, Rev. Dr. Forbes, Rev. Dr. Sherwood, Rev. Homer Wheaton, Rev. A. D. Traver, Rev. S. H. Weston—Thomas C. Butler, Esq., David Hubbell Hoyt, Esq.
April 8—6w

ORGANS.—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

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